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Tuesday Afternoon Talks

Charles Cullis

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TUESDAY AFTERNOON TALKS

BY

CHARLES CULLIS, M. D.

"He being dead, yet speaketh."

BOSTON
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1892

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INTRODUCTION.

FOR more than twenty years the "Consecration Meeting," established by Dr. Cullis in a small room in his house, has been held regularly every Tuesday, at 3 P. M. Not one has been omitted in winter or summer; neither was the Doctor ever absent from his post as leader, except when away on short vacations. All who are acquainted with the history of this meeting have followed with interest its increase from a small beginning, until within the last years it has often filled the auditorium of Beacon Hill Church, where it still continues.

A feature of the meeting is the request for prayer, coming from all parts of the world, and the thanksgiving for answers, in bodily and spiritual healing, to which many who read these pages will subscribe as actual and true in their individual experience. We know that to all such, the sending forth of these TALKS will be especially acceptable, and for others we pray that the blessing may be multiplied, that has come to so many hearts, in the awakening of a new hope, the removing of a wavering faith, and in the establishing of Christians in the love of the gospel of our Lord Jesus Christ, in all its fullness, that so inspired the Doctor in his life-work; so that he often declared, "It is *fun* to live." There was no cant about him; he expressed in the most natural way the exuberant joy it was to him

to be always "about his Father's business;" not in words alone, but in a devotion of life with all its powers, that none can gainsay. "He has stuck to his text better than any man I know," said one of our prominent divines. So may we, and all who read, thus rest "in the power of an endless life," taking his watchword as our own, "HAVE FAITH IN GOD."

L. A. C.

NOTE.

In preparing these TALKS for the press, a few sentences have been omitted which could be spared without doing injustice to the thought; also a few personal allusions which would not be generally understood. As each of the TALKS is complete in itself, they have not been placed in all instances in the order in which they were given.

The Lecture on Boydton Institute before the Training College is added, as of great interest to all the friends of that institution, as well as to present and former teachers and pupils, and as an interesting record of a Work of Faith which has been of inestimable blessing.

It has been a delight to go over these pages, and breathe the aroma of their faith and consecration. May "the God of all grace" make them a blessing to all who may read them. D. F. L.

Manchester by the Sea, Dec., 1892.

CONTENTS.

PAGE.

FIRST.

Abounding Grace 9

SECOND.

Trusting and Rejoicing 13

THIRD.

Strength of the Lord 19

FOURTH.

God's Everlasting Kindness 26

FIFTH.

Power and Peace 29

SIXTH.

Deliverance for the Tempted 34

SEVENTH.

Faith for Ourselves 40

EIGHTH.

Waiting on God 46

NINTH.

Believing and Receiving 50

TENTH.

PAGE.

A Clear Conscience 54

ELEVENTH.

Set Apart for God 58

TWELFTH.

God Guiding our Steps 63

THIRTEENTH.

Great Blessings Considered 68

FOURTEENTH.

Power for the Faint 74

FIFTEENTH.

Joyful Christians 79

SIXTEENTH.

Victory Through Christ 84

SEVENTEENTH.

Remembering our Mercies 89

EIGHTEENTH.

Heart Purity 93

NINETEENTH.

Our Relationship to God 98

TWENTIETH.

Saved to the Uttermost 102

TWENTY-FIRST.

All for Jesus 107

TWENTY-SECOND.

PAGE.

God's Temple 111

TWENTY-THIRD.

God's Perfect Work 117

TWENTY-FOURTH.

Memorial Service to Rev. B. B. Scott 121

TWENTY-FIFTH.

Whole Hearted Service 127

TWENTY-SIXTH.

Praise, Praise, Continually 131

TWENTY-SEVENTH.

Christ our Brother 135

TWENTY-EIGHTH.

The Father's Love 140

TWENTY-NINTH.

Quietness of Soul 144

THIRTIETH.

Cleanse and Fill 151

THIRTY-FIRST.

God's Gift of Peace 156

THIRTY-SECOND.

Christ Living in Us 161

THIRTY-THIRD.

Rest for the Believer 164

THIRTY-FOURTH.

PAGE.
Take by Faith 169

THIRTY-FIFTH.

Learning of Him 175

A LECTURE.

Our First Visit to Boydton, Va. 179

Abounding Grace.

FIRST.

2 Thessalonians i. 1–12.

PAUL commenced this epistle by praying and writing that grace and peace from God, our Father, and the Lord Jesus Christ might be given to the Church; he speaks of his joy in the Church, that he was always bound to give thanks for it, and he sums up in these words: "That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

According to the grace of our God and the Lord Jesus Christ! Let us take the last sentence first. We have never accomplished anything, in Christian life, only according to the grace of our God and the Lord Jesus Christ. We have never had any power of our own; it is all His; but having Christ, the indwelling Saviour, we have Him who is power and life to us. So if the exercise of Christianity is by grace, why, let us have it. There is no limit to the grace of Jesus Christ and the

power of our God; there is no limit to what He can do for the bodies and souls of men. The longer I live, the more simple this becomes to my heart. "Trusting Jesus, that is all," we sing: let us *believe* it, accounting ourselves as useless so far as our personal salvation is concerned; believing that we cannot save ourselves for a moment; getting down at the foot of the cross, our rightful place, with our eyes "looking unto the hills, whence cometh our help." Then we start right. This grace, which is God's free gift, enables us to walk and live with Christ. You have heard the petitions to-day; some of them from mothers bringing their hearts' burden,—their sons; others from wives that their husbands might be saved; again, sisters for brothers. The grace of our Lord is sufficient for all of these. Oh! that all might realize this, and give up anxiety, believing that God will do more than we can ask or think! Oh! the abounding grace of God, who lives to take care of His people! We talk about holiness: it must come through the grace of God. Many a man says he can overcome temptation by his own will. I have yet to find a man who can overcome besetting sins by his own will. The grace of God alone can take us out of the world, so that even now heaven is ours. Paul talks much about the glory of God, and the glory of the fellowship of the

saints, the glory given us now and here. That the name of our Lord Jesus Christ might be glorified in you! I am sure it is safe to ask the question here, Is the Lord Jesus Christ glorified in me? What am I doing for Jesus? How am I living for Jesus? Is my service as it ought to be, that others, pointing to me, can say: That man or woman walks with God; God is glorified in him or her? There is only one thing to hinder this life of God within, and this is our unbelief. Oh! throw open the door of your hearts to-day, and let Jesus Christ be glorified in you. Don't talk about sacrifice; there is no sacrifice worthy to be mentioned. God, when He gave His only begotten Son, made a sacrifice; we have never made any. The sacrifice of the Lord Jesus Christ was made that we might know the power of His resurrection in our hearts. Is He glorified in us to-day? If I know my own heart, I desire more and more that God should be glorified in my life. Time is hastening on, oh! so rapidly. I desire Christ to be glorified in all that I do and say, and I am sure you all desire just that. There is no other way than to lay hold of the grace of God, or in other words, to let the grace of God lay hold of you. When self is out, and the Lord Jesus comes into His own temple, then you will know what it is to walk in love, and the sweetness of His life in you shall be one continual song.

The disciples knew nothing of this till the Pentecost, when the Spirit of God came upon them; then they were able to say: "I live, yet not I, but Christ liveth in me."

If there is anything that keeps Christ out, give it up here to-day, at this meeting; let all be surrendered to God. There need be no effort, only a quiet yielding the citadel of our hearts to Him, for His rightful possession. This body is not mine; these hands are not mine; these lips are not mine: they are God's. May you belong to Him to-day, that from this moment, this hour, Christ shall be glorified in you, and you in Him.

Trusting and Rejoicing.

SECOND.

"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—Psa. v. 11.

WHO are those who are to shout for joy and rejoice in the Lord? Is it those who are doubting their own personal salvation, who are questioning God's Word, and doubting God's love for them? No, it does not say so. But it says distinctly: "Let all those who put their *trust* in thee, rejoice." I like that little word "all." The Word does not say that *certain* people who love the Lord Jesus shall rejoice; the missionaries, evangelists, and those who are called out to do a special work, shall rejoice alone. The question should come home to every heart, "Do I trust in the Lord?" I do not mean, Do you talk about trusting in Him, when everything is pleasant, but do you know what it is, when trials and difficulties come, to be held safely in the power of the living God? Do you know no disturbance of soul, whatever comes, trusting Him in the dark as well as in the light?

Does your heart rest in His Word, "I will never forsake you?"

The great trouble with all is the giving up of self. There are many who are willing to give up this thing and that and the other, but when it comes to giving up self, that they cannot do. "What, give up my identity?" No, it is not giving up your identity, but emphasizing it, inasmuch as the exchange of self-life for Christ-life puts every power of your being into harmony with God's great design; you only exchange a perverted self to a life hid with Christ in God, which life empowers your whole being, and gives it for the first time the true, the divine impulse.

If we have made this exchange, we know what consecration is; we know what it is to "rejoice;" we are in the position to "trust," of which the Psalmist speaks, and thus to rejoice. We are in the fortress, not going in.

There is such a difference between going to do a thing, and doing it. With the uncertainties of life about us, we want to live in God's grand NOW, where all the promises belong, for "they are all yea and amen in Christ Jesus." You have heard of rich men's sons being in a hurry for the father to get out of the way. But there is no need of that with Christ. It is "with himself he freely giveth all things," not only in a present, but an eternal NOW.

Then "let all those that put their trust in thee rejoice; let them shout for joy," not sometimes, but continually. I ask the question, "Do you know what it is to have a joyful religion, walking in that love, and resting there, shouting for joy, even in difficulties and trials?"

Sometimes our position is like the pitched battle, when the enemy shoots at us, and we become a target for him; then again, his darts, are so subtle, and from such unexpected directions, that we can only rejoice, as within the fortress, as the Psalmist says, "because thou defendest them." And this defense is not for once, but for always.

"Let them also who love thy name rejoice in thee." Not sad-hearted; there are things enough in life to make you sad, we all know that. Is there anything in God's Word to make us cast down and desponding? There is every promise to make our lives joyful. You ask, perhaps, "How can I reach just this experience?" and I say that having come under the blood for cleansing, forgiveness accomplished, a settled thing, we make the consecration, —a glad, willing surrender to Christ,—and He takes possession of His property, which property you are. He will defend His own against the temptations of the adversary, Himself your shield of faith.

Oh, make that consecration to-day, and the

Spirit of God shall come upon you, and fill you, and take complete possession of you. Instead of gloom, it shall be the love of Christ, instead of sorrow it shall be a joy that shall fill you this moment and always.

"Let those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." There is one thing that I presume you all know, but it is just as well to allude to it, and that is, that it is the work of Satan to destroy the peace of Christians. He is just as well pleased, and a little more so, to disturb the peace of Christians as if he had one of his own people steal.

I am a little afraid that something that Brother Haskell said might disturb the peace of some soul here, this afternoon, and I think he will not object if I change it a little. It seemed to me that some might possibly gather from what he said that if any difficulty comes into your pathway to disturb your peace and joy, that it comes through some act of disobedience; I think you might infer that from what he said; I cannot agree with that always. It is true, nevertheless, if there is any act of disobedience in my life to-day, it will bring its corresponding punishment. Peace will go out, and there will be unrest in the soul. But, mind you, Satan is working to destroy the peace of Christians.

Sorrow comes to the heart, and I am sure we cannot say that it is always active disobedience on our part. I get sometimes, you know, in very tight places, in the work that the Lord has given me to do, and I cannot tell where the next penny is coming from, nor how I can go on another day. Years ago, Satan used to take advantage of that, and say, "You have done something wrong, and thus God does not send what you need." I would try to think what it was, try to repent in dust and ashes of something that I knew nothing about, until I woke up to the fact that it was Satan's business to destroy my peace. He would pull down Christians, and let the world say, "Here is a man who has held forth the promises of God. Now we will laugh at him."

But God is true. He will never bring dishonor upon His own cause, and all we have to do is to stand still and see the salvation of God. There is no promise that sorrows shall not come into the life; there is no promise that there shall not be hard times and failure in business; but there is this promise, "Be of good cheer." No matter what they are, just smile and praise God, and have the heart full of joy. It is but a short life from birth to the tomb, and there is a blessed eternity to rest in.

Let all those who put their trust in Thee rejoice,

whether with the lips or the heart, but let it be surely in the life. "Let them shout for joy, because thou defendest them." Satan may say you have done this or that. He defends you in the face of Satan. He defends you under all trials, and has promised to keep that which you have committed unto Him to the very end. And what we want is to be so filled with the Spirit of God that none of the little crosses of life shall overcome us. When great sorrows come, we feel His hand upon us, and we say, "Lord, thou hast given, and thou hast taken away. Blessed be the name of the Lord." But what we must have is that which will carry us joyfully over the little things, that vex and annoy, and that make up mostly the sum of life, which shall keep us ever rejoicing, even when the little foxes try to spoil the vines.

The text says first to "trust in him," and then to "shout for joy," and then to be "joyful in thee." As if there might be a possible mistake, He repeats it over and over again, in added strength of language, the foundation to all being *simple trust in Him.*

Strength of the Lord.

THIRD.

"I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only."—Psa. lxxi. 16.

THE great difficulty with many Christians is that they are not willing to be humble, they are not willing to acknowledge that they themselves can do nothing, and are nothing, that all their sufficiency must come from God. They want to do about half the work, and then let the Lord do the rest, so they can say, "I did so and so," or "I accomplished by grace so much," when the Lord Himself expects to have the whole glory. The less we reckon on self the better we shall understand the loving-kindness of the Lord, and the power of the Lord Jesus Himself upon our hearts. Some one has said, by way of illustration, "Let us recognize that we are simply as clerks in a store, and the proprietor has charge of the store, and those who work for him." We are not our own, but bought with a price, and that the precious blood of Jesus. I have no right to my time, talent, or property, and when I say "I," I

include you all. I have no business that does not concern the Lord Jesus Christ Himself, and if I am in any business where I cannot have Him for the senior partner, I had better get out of it as soon as possible. We should undertake no business or pleasure that we cannot ask the Lord to take charge of. In other words, we want to account ourselves as nothing, that Christ may be lifted up.

You remember the illustration of the man who went fishing, and fished all day in a stream where there was said to be a lot of trout. He had the most improved apparatus for catching fish, but he caught nothing; and, coming home at night, he met a ragged boy with a string of fish, on a pole that he had cut for a fish-pole, a common hook, and a little bit of lead for a sinker.

He said, "Boy, where did you get all those fish?"

"Why, I caught them."

"Well, I don't understand it. I have been all day going up and down the stream, and have caught nothing."

"Well, don't you know the way to catch trout is to get out of sight?"

If we would be fishers of men we must get out of sight; or, in other words, we must "go in the strength of the Lord." David said not, "I am going to do this thing," but "I will go in the strength of the Lord God."

In a chapter or two beyond this you will find mention of judgment coming upon the children of Israel; that notwithstanding He opened the rocks, and rained food from heaven upon them, and divided the sea, yet they murmured in their hearts, and when their attention was called to these things, they said, "Can God furnish a table in the wilderness, and can He provide sufficient for His people?" They did not say, "The Lord *has* done this," but "*Can* He do these things?" And God was angry with them. Such language is not for us who love the Lord Jesus to say, Can He save me, can He deliver me from this besetting sin? Can He take this unbelief out of my heart? Praise God, we not only say He can, but He *does* do these great things for us. But this experience is among the deep things of God, and there is only one way to reach such an experience. The apostle declares it in these words, "Humble yourself under the mighty hand of God," so, coming to the foot of the cross, we acknowledge ourselves unable to keep, save, or deliver ourselves, and, looking up into the face of Jesus, we say, "O Lord, I surrender; thou alone art the One who canst deliver; thou hast done it over and over again. O Lord, deliver me! I am undone unless thou wilt stretch out thine hand to save." Are there those here who will trust Him to-day? Trust Him, and you shall

know His power to save. Some look for the proof of this experience in some wonderful demonstration, such as no doubt comes to some persons. Do not make this mistake. Speak out in the strength of the Lord, and say, "I will put my hand in thine, and walk with thee, and trust thee to the very end," whether there is any demonstration or not. Just remember, as distinctly as if I gave this book to somebody, and he took it out of my hand, so will the Lord take you. Take the evidence of God's Word, when He says that He "is able to keep you from falling," and "will put His own Spirit upon you," then the power of the Spirit of God shall rest upon you.

I have said to you many and many a time that I do not know when I entered this experience, but I believe that I have the Lord Jesus reigning and dwelling in my soul. In great trial, I know what it is to sing songs of praise. I simply "go in the strength of the Lord," and my great desire for the Church of God is that they may know, in greater measure than has been revealed to me, the power of Christ to save to the uttermost.

For many it is hard to get hold of the fact that God can take knowledge of each heart's need; that He can spare time, so to speak, to devote Himself to one poor, insignificant soul, but He does. He says, "Not a sparrow falleth to the

ground without his knowledge," and "the hairs of your head are numbered." He does take knowledge of us. He died for us, and He loves us to the end, crooked as our lives may have been and are. I sometimes wonder He has any patience with us at all, but He does.

We are under the blood to-day for cleansing. We know its power in our souls, and, knowing this, we certainly can do something; we can go in the strength of the Lord; we can forget our own weakness. If there is anything I do dislike, it is to hear people say what miserable, wretched worms of the dust they are. The Lord does not say that: He calls us kings and priests unto God, calls us His friends, calls us His beloved, has brought us out of darkness into light. He says we are "no more strangers, but fellow-citizens with the saints, and of the household of God." Why should we talk about these bodies with contempt, when He calls them His temple, and has sealed them with His Spirit?

I do not think it is humility to do this. I want to get self out of the way, and not talk about self; but we can talk about all that the Lord Jesus has done for us, and the fullness of His love as it rests upon our souls.

"I will go in the strength of the Lord. I will make mention of thy righteousness, even of thine

only." We are to talk of His righteousness continually, and talk of Him only.

A man said to me at the close of the noon meeting:—

"Are you the man that heals people by faith?"

I said, "No."

"Well, where is that man?"

"I do not know any such man."

But he had got an idea from something that was said that there was something more to it, and I said: "The Lord heals people by faith, no man does it."

"I have got a trouble here in my stomach."

"Well, do you love the Lord Jesus?"

Well, no; but he would like to try this as an experiment. I asked him if he ever knew the Lord Jesus to try an experiment. Well, no, he did not know as he had. I told him there was not a promise here to the unsaved,—only of condemnation.

"Well, then, you do not pray for people that are not Christians?"

"I get them to give themselves to the Lord Jesus first, and then I am ready to pray for them. Go home and give yourself to the Lord Jesus, and get saved, and then I will pray with you."

"But I live out of town."

"Well, let us kneel right down here."

He was not in so much of a hurry about that.

God's blessings are for His children; if we reject them, it is our loss. We can go in His strength. One has spoken here this afternoon who two years ago at Old Orchard was healed, after nineteen years of living in one room, on the bed most of the time, and after being prayed with, the next day walked down to the stand-meeting, and has been praising God ever since. She simply went in the strength of the Lord. God is no respecter of persons. You say, If I could be delivered of this trial that hangs over me, I would go in the strength of the Lord. If I could have this burden lifted off, I could go in the strength of the Lord. The prophets of old had trials, and yet they sang the song of victory amid the trial. Do not talk about poverty, when Christ is so rich. Believe that, and then "go in the strength of the Lord," and to get that strength we want first the baptism of the Holy Ghost, and I know the desire of your heart is to know God and the fullness of His power to save. Become as little children once more, and you shall know the power of the Spirit of God upon your hearts.

God's Everlasting Kindness.

FOURTH.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. liv. 10,

I DO not know that many of you have your thoughts so directed to the hills as mine are obliged to be this summer. We expect to hold our Convention, not at the seashore, not at Old Orchard, but at Intervale, North Conway, and my mind runs up every day to that region of country; and as I opened just now to these words of Scripture, it brought the mountains again all fresh to my view. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." Why, as you look out upon those everlasting hills, you wonder how they could ever be removed, and you say no power on earth could remove those mountains, many of which the foot of man has never trod. God made them, and set them in their places, grand and wonderful, and beautiful! And now beside them He puts his covenant with His children, and says, "Sooner can this mountain be removed than my kindness be

taken away from you." Our insignificance rises before us, and we say, "How can this thing be?"

The hills that He has made are as nothing compared to His love for His children, for whom Christ died. The mountains may depart, *shall* depart, but—thank God for that little word, *but* —my kindness shall not depart from thee. God says "*They* shall be removed and be made as a plain, but my kindness shall not depart from thee." Can our hearts question God's love? But then we say, "How can God mean such a thing when He permits trials to come to me, when He permits Satan to overpower me, or disease to lay me low?" Hear ye Him! "But *my kindness shall not depart.*" It covers every moment from the time when Christ came into the world, and shall last until He comes again to receive His own to Himself.

Where should we be to-day were it not for His kindness? Were it not for His kindness in sending His only begotten Son, we should know nothing of the inheritance promised in this blessed book. God loves us, and it should lead us to live a grander and better life than some of us are living. "Heaven and earth shall pass away, but my word shall not pass away." Shall we not love Him? Oh! shall we not be more than ordinary Christians? Shall we not be filled with the Spirit of God, and, trusting Him to the uttermost, lay our

burdens at His feet, and praise Him for His own gift of peace? You say your peace is disturbed. Give yourself to Him, accept His peace, and your difficulties give way. They may be as mountains, but He removes them and gives Himself to you, and nothing can disturb Him or His peace. Oh! think of the hills. Settled and immovable as they seem, their foundations are nothing to the foundations of His love and peace, which *shall not depart*. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Oh, drink of the loving kindness of the Lord Jesus, this afternoon, and let it fill your very being! He died for you, and rose again to care for you. He sent the Holy Ghost, who shall come in and abide, and bring to your knowledge these blessed things of God. Have you an ungoverned temper? He will take it from you. Have you an appetite that you cannot control? He will control it. He will take all your difficulties, and give you a life that is worth the living. Oh, let us think of the kindness of our loving Saviour, and forget all else but that He loves us. He loves us, and His covenant is the covenant of peace. Oh, may the peace of God sweep through your hearts, and this building be filled by the power of the Spirit of God coming upon you!

Power and Peace.

FIFTH.

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psa. xxix. 11.

THE Lord knew very well that His people had no strength of their own. David continually speaks of his weakness; Paul speaks of his. When the blind man was healed, Peter said, "Look not to us, for it is not by any power of our own that we have done this thing; we have no power; it is all centered in Him who has all power in heaven and upon earth." The Lord, knowing that we had no strength, came to the earth, died upon the cross, gave His precious blood that we might be cleansed from all sin, and then promised that He would never leave His people. "For I am with you alway, even unto the end of the world." And if we have Him, we have Him who is all strength. The Lord will give strength to His people, but He does not give strength apart from Himself.

A little while ago, a young lady came to me, and asked that I would pray that she might have a better voice to sing. When I asked her if she loved the Lord Jesus, no, she didn't.

"Well, what right have you to ask? You are not His."

We talked it out, till she got down upon her knees, and gave herself to Him. I said, "He is to be your voice, a power within you,—not about you, but in you. He says we are to be the temples of the Holy Ghost, and if He dwells in us, He that dwells in us is power, not weakness. The Lord is my strength and salvation."

The young lady has since told me that since she confessed the Lord Jesus, she and her teachers had been surprised at the progress she has made. It is when we take the Lord Jesus to be all these things for us, then He does these things for us. He is to be our strength, and life, and power. So the Lord makes true to us, and all who trust Him, this Word. Oh, we are so weak; but He says, "I will give you strength." We are so faltering, and so liable to fall; and yet He says, "I will uphold you with the right hand of my righteousness." The sooner we learn that we are nothing, and give Christ the honor and praise and glory, the better it will be, for that is what He wants. He can save souls without us, and without any help whatever, but He has chosen and ordained us, that we should be witnesses for Christ; but He wants us to be humble and trusting ones. He wants us to recognize that we have no strength of our own, but it is

His strength and life. He says to-day that He will give strength to His people, so the question to be settled is this: Am I His?—not simply a church member, or doing much work, even, but am I His, body, soul, and spirit? That is what He wants. If we are on the altar, He can use us, and will be our strength and life; and if we are not there, the sooner we get there the better.

We want to be out and out for God, everything laid upon the altar. Last of all is that old self, that gets in the way so much. Oh, give him up, and have nothing to do with him! The Lord will bless His people with peace. It is only when we get His strength that peace comes to our hearts. You know, many of you, what it is to be in peace; I know what it is to have peace in my soul. All of us want that peace like a river, so that we can consciously rest in Him, and know that He can uphold us, and give us of His strength. Do not fight to overcome any besetting sin or weakness, but let the Lord do it all, for He is your strength and life, and then you will know what peace is.

"The Lord will give strength unto his people; the Lord will bless his people with peace." If the blessings that are promised in this Book are for the next world, what comfort shall we find in this? If the Lord Jesus is satisfied to save us, and then tells us to struggle on till we die, that is a very

queer kind of gospel, but it is not so. The promises in this Book are for now; the promises are not given for heaven; there is very little said about heaven, or what we are going to have there. There is something about the gates of pearl and the golden streets, and that we are going to sing there, and worship the Lamb forever, but that is all. But the promises inside these two covers are for this life. The Lord will give strength to His people, when? Now. The time I want strength is now, not next week, for I have not reached it. The Lord is a present help in trouble, not when the next trouble comes; He does not make that promise, but when the trouble comes, He comes with it. The Lord will give strength unto His people now. I am sure that we who profess to love the Lord Jesus, and profess to be filled with His Spirit, know that we need that strength constantly. I rejoice with the brother who tells us that God saves him to the uttermost. It is having Christ a personal Saviour, having a blessing just now, not by and by. What good would it do me to tell me that I should have a grand dinner tomorrow, if I had nothing to eat to-day? That is not to the point when I am in great need. Oh, be strong in the Lord and in the power of His Word! You are never to have any strength of your own. It was promised, not that the disciples alone should

have power; the power is in the Holy Ghost now, and if we have received the Holy Ghost, we have received power, not separated from Him, but in Him, and so all the blessings are in Him, and not separated from Him, and not in us till we receive Him.

"The Lord will give strength unto his people; the Lord will bless his people with peace." He does not say perhaps he will do it; if you will try as hard as you can, the Lord will do the rest, but the Lord will give, not *may* give, not perhaps, but *will* give. All these things are an out and out gift. He gave everything; He gave Himself on the cross for your sins and mine. But people are not so anxious to receive gifts; they will sometimes quote that text: "Work out your own salvation with fear and trembling." When we say the Lord has blessed and filled us, they will quote that text, but they do not quote the rest of it, "for it is God that worketh in you." We simply work out what He has put within, and that is Himself. So the Lord will give Himself to be our strength. The Lord will bless His people with Himself, and that is peace. Let us bow together for these two blessings,—strength and peace, and Himself in us.

Deliverance for the Tempted.

SIXTH.

SECOND PETER, second chapter, part of the ninth verse: "The Lord knoweth how to deliver the godly out of temptations." Well, if He knows how, and we are surrounded by temptations constantly, every day and many times a day, why not let Him do it? We have tried in our own strength to get out of temptation; we have tried over and over again to be kept and delivered when the temptations come; but we have never succeeded in saving ourselves, and you know you never will succeed, and I never shall succeed. That is God's work; He proposes to undertake it; He proposes to finish it. He is the Author and Finisher of my faith and your faith; and all the work of saving my soul and whole being belongs to Him, and Him only. I am to have nothing to do with it, except to give myself to Him and let Him do as He will with me.

The apostle says, "The Lord knoweth *how*." It is a grand thing to know how to do a thing, isn't it? You know how to do many things, perhaps better than I could do them, but in this one thing

you have failed,—to deliver yourself when temptations came. You may take the grosser sin of intemperance: how many men have fallen, when they have made resolutions over and over again, and under the most distressing circumstances promised they would never yield again. But they have been like a withered leaf when the wind catches it, and tosses it hither and thither. Satan comes, and the victims are gone again for the hundredth time or more.

Take your own case and take mine, in the little things that come into life and make it so wretched. If there were nothing but our own efforts to fall back upon, we should be of all people the most wretched. But here is our comfort, this afternoon: "The Lord knoweth how to deliver the godly out of temptation."

"The Lord knoweth how." I am so glad He knows how. But it is one thing to know how, and another thing to do it. You may know how to do a thing, and never do it at all. That is not like the Lord. He finds His children hungry and needy, and He satisfies them; He finds them longing for better things, more hopeful experience, and the very moment the heart turns to God, He is ready to supply that need. It all lies in a nutshell; we are to go to the One who has power,—power to deliver.

The Lord Jesus lives for that; His one purpose is to save His people from their sins; He knows we cannot save ourselves or do anything towards it, but, "Thou shalt call his name Jesus because he shall save his people from their sins." The "Lord knoweth how to do it." I am so glad for this text this afternoon. There are temptations of all sorts and kinds for human hearts, yours different from mine, and mine very different from yours, but the Lord knoweth how to deliver me and you. You have only to make over the keeping of your soul, your prospects and everything belonging to you, and to say, "Now, Lord, thou knowest how to deliver!" then to stand still and see Him do it,—the very glory of God resting upon you. He will manifest Himself to you as He will not to the world. You belong to Him, and have been washed in His own precious blood.

If people could only realize their blessings, their grand, glorious present! You have only to touch the battery to feel the shock of the mighty power of God, as He comes to be your deliverer, help, and strength. He is here to-day to deliver you and manifest Himself to you. If there is any besetting sin resting upon your heart, He knows how to deliver you; will you let Him?

Our children have a right to come to us for everything they need, clothing, shoes, or anything

that belongs to the make up of a child's happiness; and we have a right to go to the Lord Jesus, because we have been washed in His blood, and are members of His body, just as the child is a member of our body. With all the freedom of a child of the living God, say, "Lord, thou hast said thou knowest how to deliver me, and I will trust you to do it."

Let me beseech you at the opening of this meeting, trust Him to baptize you with the Holy Ghost, to fill you with all the fullness of God. He waits and longs to do it; you have only to surrender. Do not hold back and say, "It is very beautiful; I wish it could be so." Just give yourselves out and out to Him; let it be an entire consecration to-day. He will fill you with his own fullness, and endue you with power, as He comes to take up His abode in your hearts. Your days will be all peace, your weeks, and months, and years filled with the mighty power of God, as He satisfies your very soul.

"The Lord knoweth how to deliver the godly out of temptation." Not that some time He will do it. If a man wants success in life, he wants it *now*. If we are hungry, we want to be fed *now*, not a promise for next week, and this Book from beginning to end is a *now* Book. The promises are for the present moment; if there were a limit

to God's power and promises, I should not know but I had exhausted them, and I should have to stop and say, I have been twenty years trusting the promises; I guess I must have gotten very near the end; I had better stop now. But there is no end to the promises of God and to the power of God.

And then He comes and says, "I know how to deliver the godly out of temptation." Well, thanks be unto God, then, who giveth us the victory through our Lord Jesus Christ. We want the victory in our own hearts. I never yet knew anybody to be saved unless he wanted to be saved, or get the baptism of the Holy Ghost till he wanted to be baptized with the Spirit of God. The brother has alluded to the disciples watching day after day, in that upper chamber, for ten days. What for? They wanted something; they had the promise that if the Lord Jesus went to heaven, and it was expedient that He should go, the Holy Ghost should come who should abide with them forever.

They believed it, and said, Now, let us get together, in this upper room. The Lord had said He would send the Comforter who should abide forever with them, and they expected Him then. They did not say, He will come in the year eighteen hundred and something, but now. Why? Because the other part of the promise had been

fulfilled; the Lord Jesus had died and gone to heaven, and He said, "If I go, I will send the Comforter. He did not come the first day, nor the second, nor third. I think a great many people, now, if there were a promise of that kind and it was not fulfilled the first, second, or third day would say, "What have I done? What is the matter? I guess the Lord did not mean it for us, now; He meant it for a certain people or time." And one would go home, and another would pack up and start.

But they said, By the grace of God, we will stay till this thing is settled. Now, let us stay till we die, if need be, but stay till He comes. If there is a soul longing to know the mighty power of God, to be filled to the very brim with His power and love so that it shall run over, stay, if you stay all day and night, and wait ten days. The Lord Jesus is here; the Comforter is here. He says, "I am knocking at the door of your heart; just swing it open, not a little way, but wide open. I will come in, and the Father will come in, and we will sup with you." Now, let us get down, before the Lord Jesus, and open the heart wide. The latch-string is on your side, and He is knocking. You have simply to pull that string, and open the door, and He says He will come in and fill you.

Faith for Ourselves.

SEVENTH.

"Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."—Rom. xiv. 22.

PAUL had been talking about eating and drinking so that no man should become a stumbling-block to another. Now, people are very ready to believe that God can do certain things to other people, but it is very difficult for them to have faith for themselves. They say, "I know God can give an enduement of His power to such and such a person, but my temperament and circumstances are so different that it is impossible for me to do what I would like to do." "Hast thou faith? Have it to thyself before God."

Now, it is one thing to believe that God can do certain things for His children, another thing to believe that God *will* do it for *myself.* I believe I have said to you a number of times that when I used to read the lives of holy men who walked

with God, how He had given them such a wondrous joy, I used to think it was an experience for ministers and missionaries and that sort of people, but I never dreamed of such a life for myself. It seemed to me I must lead the old life of repenting and sinning; it seemed natural. But nowhere in God's Word does it say that a man should walk with God to-day and sin to-morrow. "Let not sin have dominion over you," is as distinct a command as "Thou shalt not steal."

The sooner we get rid of the thought that we can accomplish anything ourselves in the way of holy living, the better. We never did have any power; it is not we, but the Holy Ghost Himself living in us, controlling our lives, thoughts, and actions, so that all is made acceptable in His sight. I would that not a soul here to-day might look at the text and say that it was meant for somebody else. "Hast thou faith? Have it for *thyself*." The Lord is no respecter of persons; He is able to keep you from any besetting sin, able to keep you from falling, able to do everything for you. Do not have faith for others only, but for yourself.

So many people come to me to be prayed with for healing. I ask them, "Well, do you trust the Lord to do this for you?" and they say, "I believe

He can, and has done it for others." And they will mention some one who has been healed. "Hast thou faith? Have it to thyself." Faith for your neighbor does you no good. You might have faith that would remove the mountain, and if I had none, what good would your faith do me? I should walk in darkness and stumble by the way. If you have any besetting sin, any burden in your life, any cloud upon your soul, have faith that when you go to the Lord Jesus He is not only able, but willing, to blot it out and take it away.

Some one said to me before the meeting—I will not mention names, for young men are apt to get vain—that he lived in the sunshine constantly; he knew nothing about the clouds; they were under his feet. We have no more right to be burdened with clouds, to be desponding about sin, than we have to steal. The command is, "Be ye holy, even as I am holy." "Hast thou faith? Have it to thyself," looking unto Jesus. There is only one way to look, and that is upward; only one hope, and that is heavenward; only one Christ, and He walks the earth with His obedient children.

There is only one way to get to heaven, and that is to walk. There are cars, steamers, and all sorts of conveniences in this world, but we must walk to heaven with God, who holds us and keeps us, and saves us to the uttermost. Oh, then, if

you have any measure of faith, have it to thyself; and as you give your burdens and sins and everything to Him, believe He will take them all!

There must be those here to-day who are seeking a clean heart. You say you would like it, and have prayed for it. He has promised, "What things ye desire when ye pray, believe that ye receive them, and ye shall have them." It is not a question of emotion, but a reality of Him who has all power in heaven and upon earth, and who never turns His back upon any soul that turns to Him.

"Hast thou faith? Have it to thyself." Some heart may say, "I have not any faith." Well, you have faith, or you never have been saved. We are never saved till we get hold of God and God gets hold of us, and we believe the blood of Jesus Christ cleanses us from all sin. Faith is not something that overturns the world in a man's conscience and being, when he believes God. It is one of the simplest things in the world. We have faith in each other. You either believe I am an honest and upright man, or else the other thing. We have faith in each other in business.

Faith is not such a big thing that you cannot touch it. Faith is a very simple thing. You have never been saved unless Jesus Christ has come in, taken out all the sin, washed it away, and said,

This is my temple. You remember some people found fault with Him for speaking of His own crucifixion and death, because He said, "Destroy this temple, and in three days I will raise it again." They thought He meant that great temple of stone —the synagogue. He did not mean any such thing; He meant the temple of His body, and we are His temples. "Know ye not your own selves that Christ liveth in you?" "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Have it to thyself to be saved to the uttermost. The Lord Jesus can save you, and save you to the very extent of your faith. Stretch it as far as you please, He will meet you just at the very point of it, and never beyond that; for the Lord Jesus is only to us what we trust Him for,—no more, never any less. So, then, He who hath called you to a holy walk, says that He will help you in that way. You have only to let the peace of God rule in your heart, not to make an effort about it.

You say, perhaps, "I wish I could have all this faith as you do." It is not a question of feeling; only a question of believing, whether you have any feeling or not. Just make the surrender, saying, "Now, Lord, I give myself out and out, lay all upon the altar,—time, talent, property, everything; I will trust it all to thee." If you are ready to do

that, the Lord is ready to fulfill His part—come in and rule your spirit, give you a clean heart, baptize you with the Holy Ghost. I care not whether you have feeling or not, you will have enough by-and-by, and will say, with David, "My cup runneth over." Feeling is not faith, and faith is not feeling; it is simply believing God.

Waiting on God.

EIGHTH.

JUST one sentence of the 5th verse of the 25th Psalm: "On thee do I wait all the day long." The child of God, trusting in Him, does not need to be told that he must pray, that he must read his Bible, that he must have a definite consciousness that he is talking with God. He would no more think of being obliged to do these things than he would think of being obliged to eat; it is as natural as it is to breathe.

David did not mean that he was upon his knees the entire day, but in communion with God, looking up into His face constantly, resting in Him; bearing no burdens; carrying no sins; washed and made clean. Now, it is not a difficult thing to do. It is just as easy to wait upon God all the day long as it is to breathe, and that is no effort. We breathe just as naturally as if we were going to breathe forever.

It is such a privilege to take the Lord Jesus with us constantly, and when we say, "On thee do I wait all the day long," it means our souls are in perfect

communion; we are in perfect abandonment of soul and body, having no will of our own, having no desire to please ourselves, but God. It does not say here we are to wait some times upon God and other times upon ourselves, but we are to seek God constantly; and no one can do this until he has yielded everything to God, and said, "Lord, I do make this consecration to thee, give my whole being to thee, and thou dost receive and baptize with the Holy Ghost." The Spirit's power comes and quickens the life we have given to God. He makes it a new life, filled with His own peace and joy, and it is like a river flowing constantly, never ceasing.

But it is of no use for us to pray and pray, and seek for spiritual emotions, until we have given everything to God. Then we can go about our daily avocation, whatever it may be, just waiting upon God, and so living that others seeing us shall recognize that we are not pleasing ourselves, but are really pleasing God. It is such a grand thing to have this realization in our own souls, that we have pleased God. This can be done. It is the experience of thousands of hearts; it ought to be the experience throughout every church, everywhere, that each and every member pleases God.

Oh, then, let us wait upon God from this hour, and be in such harmony with His will that nothing

can separate us! Kept to the uttermost, baptized with the Holy Ghost, filled with the joy of the Lord who is our strength, as we wait upon Him, not only to-day, but from this hour as never before, we shall realize that He never leaves nor forsakes us.

We want just to wait upon the Lord, when it is hot, when it is cold, when the weather suits us, and when it does not suit us, when things go as we would like to have them, and when they go as we do not like to have them. You know I do not believe in a salvation of service, but I believe that having salvation we do something, and we do it because we cannot help it. I would not give a fig for a testimony, unless a person cannot help giving it, and I would not give anything for a man's or woman's service, unless he or she cannot help giving that.

He has done everything for us,—given His only Son to die for us, and His blood has cleansed us, praise His Name! We want to go from this house saying, "On thee do I wait all the day." We must do it now from this hour. There is another text that comes so often into my own heart: "Blessed is he that waiteth." I have to wait a great deal; although I lead an active life, there is a great deal of waiting in it.

Blessed is he, then, that knows the will of God

and does it; let us do it from this hour. Oh, let us praise Him, then, that He has not brought us to a stage of experience where we look up and long to reach some height, but He has brought us to Himself. He is close by us; we may touch the hem of His garment, and be healed of sickness, sin, and disease, cleansed by His precious blood, and then say with David, "On thee do I wait all the day long."

Believing and Receiving.

NINTH.

"The Lord hath heard my supplication; the Lord will receive my prayer."—Psa. vi. 9.

Now the question is, what will He do with it. I am satisfied more and more, that if God's dear children would believe God, there would be greater victory in their lives, greater victory in the churches, greater victory everywhere. If the Lord hears me when I pray, does it simply end there? People are praying everywhere; as they walk the streets, ride in the cars, in their closets, upon their knees.

Oh, if we believed God, if every one who has prayed to-day expected an answer to his prayer, what a revolution there would be in the church of Christ, and in people's lives!

"The Lord hath heard my supplication." I opened to this word this noon, and I cannot tell you how it came home to my soul. If He has heard my supplication, He will take care of the whole matter, and I need not have a care or anxious thought. And the One who has heard my supplication, says He is never weary of listen-

ing to my cry, says His arm is not shortened that it cannot save.

Why, do you believe, beloved, that all the prayers you have offered have been heard? God does not mock us; He does not say, "I will simply listen to your cry." "What things ye desire when ye pray, believe that ye receive them, and ye shall have them." What is the use of praying, if you do not expect an answer? Simply idle words. You pray for a clean heart, and do not feel any special difference, perhaps. Is there any promise that if you feel, your prayer shall be answered? Is it not the prayer of faith that shall be answered?

So then, as you pray for the clean heart, and make the surrender of all you have, and are, and can possibly be, to Him, He comes in and says, "I will make you clean." "The blood of Jesus Christ, his Son, cleanseth from all sin." The very moment we cry, the answer comes back. It is not a question of feeling, but simply of believing.

When the Lord Jesus had finished His work, and entered into glory, He said the Comforter should come; and He did come, and has been in the hearts of men, and in the church everywhere, from that day to this. He is in my heart, thank God, only by faith, not by feeling. As I have said to you many times, I do not know when I

was converted, when the Lord Jesus sanctified my soul. I simply asked, and He answered, I received by faith.

So then, if there is any soul here to-day, seeking to know more of God, believe that when you ask, He answers; when you give yourself to Him, He accepts, and gives Himself to you. Whatever your petition may be to-day, if it is for children out of Christ, for deliverance from any kind of trial under heaven, He hath heard thy supplication. He hears that He may do something for you; He listens that He may be at your bidding, and give you a blessing.

Oh, trust Him for it then, and let your feelings alone in the matter. Let it be an hour of victory, and as you silently pray, as I trust many of you are doing, believe God for an answer to your prayer, believe He is as good as His word. May the Lord bless you and fill you, and make your hearts to rejoice in the conscious forgiveness of sin and the indwelling of the Holy Ghost.

The heart that believes God, praises Him when it prays, and it is only the heart that believes in God and answered prayer that can so pray. You take a long-faced Christian who prays and does not believe, and the longer he prays, the longer his face grows. Now it is a great deal better for it to grow the other way. When you pray, believe,

and that makes you happy; and when you believe, praise God.

Then we can walk about like kings and princes. We know God talks to us and hears us, when we cannot get the ear of an earthly king. Oh, then, may the heart here, to-day, seeking the fullness of God's love, seeking the clean heart and the mighty power of God to fill the whole being, as it prays, take the language of the text, "The Lord hath heard my supplication." And if He hears, He will answer it. God will just as surely as you are living answer your petition, if you ask and believe that He hears you.

Now, as we bow together, let us believe that the Lord hath heard all that has been said here to-day, and will hear our supplication also. As we pray for Divine blessing now, let us go from this house believing that we have it, that God may be glorified in our faith.

A Clear Conscience.

TENTH.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."—Acts xxiv. 16.

THE world, and even the Christian church, is inclined to reject a statement like this of Paul as merely a matter of sentiment, and think it would be hardly possible for even a man like Paul to have that conscience void of offence. Is the standard too high? Did Paul put it so high that no one else could touch it? Is it not really a command of God that we should so live that we should know constantly that the blood of Jesus Christ cleanseth from all sin?

It is not to have sometimes a conscience void of offence, to say at the close of a Sabbath day, "I have been twice to church; have taught in the Sabbath School; I really think I have spent a day with the Lord, and no condemnation rests upon me." I think a man or woman ought to be able to say that seven days in the week and 365 days

in the year. Perhaps some one will say that is not possible. Not possible with man, but possible with God. The question is, to whom do we belong? Are *we* expected to take care of our consciences, or to trust the Lord God Himself to cleanse us by the precious blood of Jesus, and having cleansed us to keep us clean? I believe the secret of true happiness and holy living is to recognize ourselves as constantly under the blood, and in that way only can we have a conscience void of offence.

The standard is not too high, thank God. We can live, not by our own strength, but by the mighty power of God, so that we shall not offend Him. He having cleansed us hath made us whiter than snow, and if we have turned self out and shut the door by saying, "Come in, Lord Jesus, make thine abode in my heart," we shall know what it is to have a conscience void of offence.

The present moment with a present Saviour brings present salvation, and the next moment the next salvation, and so on, just as the breath we draw is for this moment simply. The manna sufficient for one day was given to the children of Israel. The grace of God does not come in great barrels full, dumped in the cellar, and shovelled out as we want it. It is so much better, it seems to me, that the Lord lets us live a life of trust every moment.

Oh, beloved, is there anything on your heart, this afternoon, whereby you cannot live a life with a conscience void of offence? If there is, thank God Jesus came to bear your sins. If you give up everything to Him just this moment, the Spirit will come and take possession, and this will be the happiest hour you ever spent. You will be able to say, to-night, as Paul said: "I live, yet not I, but Christ liveth in me."

There is nothing like exercise, putting to the test; that is what faith is for, not to be buried like the one talent, but to be used for God. So then, exercise that conscience, be clean, filled with all the fullness of God, and believe He will take care of what He has made clean. Praise His Name! He is not only able but willing to do it.

I would not exchange the joy of my heart for the wealth of the world,—the knowledge of sins forgiven, the knowedge that God blesses and saves me, talks with me, walks with me, and, better than all else, lives with me. May I not ask you a question? Is that your experience, always living with a conscience void of offence?

You say you wish you could have such an experience. You can, if you are ready to confess your sins to Him who does make the heart clean and who can keep it clean. It is not a matter of boasting that we never did anything wrong; but

we can boast that the blood of Jesus can and does hold us in His holy keeping, that He walks with us by day, and by night we put our heads upon our pillows with the sweet assurance that our conscience is clean by the blood of Jesus. Let me ask, just as we bow together, that you give your conscience to Him and let Him make it clean by His own precious blood, and fill you with the Holy Ghost.

Set Apart for God.

ELEVENTH.

"But know that the Lord hath set apart him that is godly for himself."—Psa. iv. 3.

DO we know this? The Psalmist says, "But know," not guess about it, think about it, or ask about it. And yet people are inclined to measure their godliness as they measure their faith. But there is no measure of godliness here. We are not saved because of the amount of our godliness or faith. We are saved by the blood of Jesus, and that makes us righteous and godly men and women because the sin is blotted out, taken away from us, and a clean heart given to us.

The Lord calls every one of us to be holy. "Be ye holy." We are to live apart to the Lord. I believe in growing in grace by all means, but I believe in getting into grace first. Trees grow, but not until the roots give them power to grow. No soul ever grew in grace till it got into grace, or holiness till it got into holiness; then the Lord is able to do for us exceeding abundantly, even more than we can ask or think.

Every one who has given himself to the Lord and come under the blood for cleansing, the Lord hath set apart for Himself, as a child is set apart by its father or mother, adopted into the family, to enjoy what father and mother enjoy. So God has made us to be of His family. We are no more strangers, but fellow citizens and sons of the household of God. You know what it is to set apart things. An illustration is forcing itself upon my mind at this moment. I sometimes set apart a few dollars for a definite work, but it does not stay set apart long. But that is not the way the Lord sets us apart. He makes us to be one with Himself, and puts us into His own heart to live, and separates us from the world.

He says to us, Now you belong to my household, not only for heaven alone, but for this world. And the question to come home to every heart is this: Are you set apart? You say, I am a church member. Well, thank God for that. You may belong to the household of faith; but that is not all. Do you belong to the Lord, out and out? I remember a dear brother in England said to my little boy, "Are you an out and out Christian?" I found it was a very common expression, there.

I ask the question now, Are *you* out and out for God? He has set you apart for Himself that you may live for Him and work for Him. If we are

filled with His Spirit we can no more be kept out of His service than we can stop breathing.

Oh, have you given yourself so perfectly and completely to Him that God honors you by setting you apart for Himself? I know of no grander or richer life than this life set apart for God, a life filled with all the fullness of God. I would rather have it than any crown that ever was placed on any earthly head, or all the wealth that this world can give.

Now, then, if you have given yourself to God, the blood of Jesus has cleansed you, and God has set you apart for Himself. And He expects you to walk in all holiness; expects you to take His hand, and to walk, not in your own strength, but the strength of the living God. He expects to go before you in all crooked places, and make them straight, expects to take care of you from the moment you put yourself into His keeping till He comes again. He is the One to keep, and you are the one to let Him.

"Know that the Lord hath set apart him that is godly for Himself." Hath done it, not is going to do it. Plenty of people say, "Well, by and by I hope to have more religion, and love the Lord better." Why not now? If there is anything that keeps you from loving the Lord with all your heart and mind and strength, put it out of the way. Do

not rob your own soul of the grandest gift that was ever offered a human being.

Some one said this afternoon, that to walk with God was not easy. I do not like to contradict people, but I say it is just as easy as breathing. I should be ashamed to go home and tell my wife that it is hard to walk with her. And if it is joy to walk with my wife, or any earthly being, is it not just as joyful to walk with the Lord? I say it is the grandest, most blessed walk any human being ever tried, for it does not depend upon us, but upon Him who graciously comes and says, "I will walk with you." You have only to say, "Yes, Lord, I will be only too glad to let you come and keep me from falling, and I will love you as long as I live."

The only way to get to heaven, that I know of, is to walk there. But God says He will go with us every step of the way. He says He goes before, and calls us by name. Ever *before* us, and is able to keep us from falling. Well, if the work is all God's and not man's, I do not see why I should be troubled about it. We are afraid God will give out, and not be able to take care of us. He can in this meeting, perhaps, but when I get home I am cross and perplexed.

This is limiting the power of God. If He could keep His children in the fire from being burned,

He can keep you among the unconverted ones. He can shut their mouths as He did the mouths of the lions. Oh, if it is God's work, let Him do it. It is your privilege to trust Him, and remember from this hour He has set you apart for Himself. I do know it is the most blessed life that ever was lived. He offers Himself in all His fullness, and then He says, "All that I have is thine."

Let us take possession, this afternoon. Let us be rich, no more clothed with rags, no more clothed with imputed righteousness, but imparted, given right to us. Let us be no more beggars, but kings and priests unto God, for that is our privilege. Now, as we bow together, may I not ask that every one in this room remember that God "hath set apart him that is godly for himself?" Give yourself to Him, then, that He may set you apart, and that you may be with Him forever.

God Guiding our Steps.

TWELFTH.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. x. 23.

I BELIEVE all the promises contained in God's Word are for God's people, belonging to all nations and generations of His people; that we, as His children, ought to accept them, live upon them, and enjoy them, and believe them as written distinctly for us.

Friends in request for prayer send every week for guidance, that they may know what God's will is, concerning certain matters pertaining to themselves.

The way of man is evil. A man left alone drifts never upward toward the sun, but downward; that is the natural heart. It is only when the new life of Jesus Christ comes into the heart that it begins to flow into the current of righteousness, to walk in the ways of the Lord, and realize that oneness of will with Him. When a man yields himself to God, then and then only can he know what God's

way is. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The sooner we understand this, the better. Even as Christian people we have no power to keep or save ourselves, or to direct our steps in the way of righteousness. That is His work from the moment He creates us, till He takes us home to glory.

Well then, if this is God's work and will concerning us, do let Him have His own way about it; do let Him take charge of our very beings. He says His "ways are ways of pleasantness, his paths, peace." No person ever yet knew the will of God till he gave himself to God.

A man — a perfect stranger — came to see me this afternoon, who was in great sorrow on account of the death of his sister. He wished me to attend the funeral to-morrow. I said no, I could not; many people will be disappointed if they find me away at that hour. I asked him if he loved the Lord Jesus. He said he had a library filled with infidel books, everything against the Lord Jesus Christ, and against God Himself. He had imbibed all these ideas, and here in his sorrow he found no comfort in them. When I pressed the question, would he give himself to the Lord Jesus to be saved, that he might know the power of Christ to save a man when trouble came, he said, "Yes."

I said, Oh, there is a life hid with Christ in God, that is only praise, and the soul that rests in God is lifted above these things. The man began to shed tears, and it ended in his falling down and giving himself to the Lord Jesus to be saved. Why, we all know the world is full of trouble and sorrows, but "The steps of a good man are ordered of the Lord." You say it was by accident or simple chance that that man came in this afternoon, and was led to give himself out of infidelity to the Lord Jesus Christ. It is not in the way of man to direct his steps. There is a life that comes into the soul of man and carries him along above the currents and directs his steps, if that soul will only yield himself or herself to God.

We meet week by week, not to talk to the unconverted, but to those who profess to love the Lord Jesus. You know what it is to be one day exalted in the Lord, and the next to be in despair. That is not God's way. The Lord Jesus Christ came to bring peace, not occasionally, but like a river to flow continually through the soul. It is not in a man to direct his steps; that is the Lord's part; He only can guide and keep you, and uphold you by His own right hand of righteousness; you have only to yield yourself to Him in an entire and complete consecration, that He may take possession of your very being, and use it for God.

David said in the Psalms, "Create in me a clean heart, O God?" Resolutions never yet saved a man, but the Lord makes the heart clean by His own precious blood. The steps then are ordered by the Lord. I believe then that you, beloved, if you make a complete surrender of self and all that you have to Him, that He will take complete possession of you, and do better for you than you can ask or think.

"The steps of a good man—not the long journeys, but the steps—are ordered of the Lord." Then we need not be anxious about the things that come to us if we are wholly the Lord's. It is not a hard matter to please Him. We used to think so, and try to please Him as a matter of duty. Why, it is not a hard matter to please those we love,—for husbands to please their wives, or wives to please their husbands. The heart goes out continually, and so it is not a hard matter to please God. There is a record of the life of one man, that he pleased God. Enoch must have walked in the ways of the Lord, and you and I can do it, but not until we realize that the ways of a man are not in himself, that we are to walk in God and He in us. Will you let God do this for you? In other words, make that surrender here, this afternoon, that He may take possession of you, and fill you,

and henceforth walk in the way in which He would have you go.

"Count it all joy when ye fall into divers trials," for He who died for you lives for you, and He who saved you is able to save you to the uttermost. Now let us give ourselves to Him, as we bow together, to be saved to the uttermost.

Great Blessings Considered.

THIRTEENTH.

"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." —1 Sam. xii. 24.

I BELIEVE in making God's Word a personal word to our own souls, not simply in learning what Samuel said to the children of Israel. They had demanded that a king should be appointed over them, and Samuel had chosen, under God, a king, and this is his charge to the children of Israel, telling them how God had enabled him to rule over them, and asking them the question point-blank, if he had in any way defrauded them, and saying, if so, he would make it right. Then calling God to be their witness, they said his conduct had been correct, and his dealings perfect. And then he says to the children of Israel, "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." He had been rehearsing God's marvelous dealings, how wonderfully he had delivered them from danger, temptation, and trial.

We forget the great things He has done for us: we scarcely look back in the turmoil and hurry of every-day experience. You have your cares, and I mine, and our circumstances differ. People are rushing so rapidly through life, taking up the things that come constantly, and forgetting the things that are behind. Paul says we are to do that, but not to forget God's mercy. God said to Joshua that he was to meditate upon His Word, to be full of courage, and to have no fear; and we certainly cannot meditate upon God's Word without considering the things of the past. We can take our own personal history and think how wonderfully God has led us out of sin and made us clean by His own precious blood, and the many, many mercies he has brought into our lives.

God remembers the things we forget. There is a book in which He says the deeds of to-day and yesterday are recorded; the sins, too, have been recorded; but the blood of Jesus Christ, flowing out of that wounded hand, has wiped the page clean. Oh, is the page covered, filled with God's love and tender mercies, with praise and thanksgiving to the living God? If so, it will be most blessed, that book that He keeps for you. "For consider how great things he hath done for you." Samuel says "great things," not only the little, but the great things that He hath done for you; and

our lives are made up of great things that God has done for us; the blotting out of our sins and iniquities as He blots out a thick cloud and removes it that we may see the clear sky above. Look back for a moment upon your own lives and think how great things He has done for you; and when you remember the things He has done in the past, you can take it as an earnest of the things He will do for you in the future. "Lo, I am with you alway." "I will never leave or forsake thee." Your faces ought to be happy, and your hearts sing for joy and thanksgiving, in your acceptance of the things to come in the wondrous love of our Lord and Saviour Jesus Christ, who is not an absent Lord, but a present Saviour, walking with us and living in us, making our lives what they ought to be. If He is able to blot out the sins of the past, He is just as able to keep from sin; if He is able to cleanse the heart by His own precious blood, He is able to keep it clean, and you have only to let Him do it. O! when we get the thought of self out of the way, we ought to walk as peacefully and quietly as a little child, without a care in the world. A child has no care for its food or clothes; it never thinks of these things; it knows mother and father will take care of it, and it is happy in the present moment. And we, who are God's dear children, washed in His precious

blood, ought to be as happy as the birds, our faces testifying to the inward glory, and our lives bearing fruit unto holiness.

Oh, I beseech you, beloved, if there is a heart burdened and in unrest to-day, give the burden to Jesus, and become a child that He may feed and fill and strengthen, and make you what He would have you to be, His child, and more than that, a king and priest unto God. Do take possession of your inheritance; an offering so rich that you could not spend it if you should live a hundred years, a bounty so full that it makes the heart praise God constantly for the overflowing, indwelling peace that is like a river.

The trouble is, we do not love the Lord with all our hearts. You know the two commandments that are greater than the other ten: "Love the Lord with all our heart and mind and strength, and our neighbor as ourselves." And yet we find people who say they are doing the best they can, even when they have not been converted. Oh, no, you are not; for there is one command in God's Word you have not obeyed: it is to love Him with all your heart; and you do not do it. I am afraid it was not only the trouble of Israel, but that it is equally with us to-day. There can be no half-way about it. We may try to serve the Lord one day in the week, and business the rest,

but we get no comfort out of either the business, prayer-meeting, or the church. But when the whole being is surrendered to God, to serve him with all the heart, then you can and will consider how wonderfully the Lord has led you up to this.

It says in Luke that "He would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life";—not one day in seven, not the one Tuesday afternoon that we meet here, but *all the days of our life*. And so Samuel said to the children of Israel. Let God say it to our hearts to-day: "Fear the Lord, and serve him with *all* your heart, for consider how great things he hath done for you. Know ye not in your own selves that ye are the temple of the Holy Ghost, that is in you?" If only part of this temple is given to God, He occupies only a part of it; but if we give Him the whole, He takes entire possession of what belongs to Him, for He purchased it at such a price! He is all yours; let Him fill, control, and occupy the whole heart.

Amanda Smith said at one of our meetings at Grove Hall: "The Lord Jesus is a gentleman; he never bolts right into a heart; he just knocks at the door, and if you will open it, he will come in

and take supper with you." Your part is to open the door; His part is to come in. I do not believe there is greater joy this side of heaven than being wholly the Lord's and knowing He is wholly ours.

Power for the Faint.

FOURTEENTH.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. xl. 28, 29.

We get weary—weary of complaints, weary of continual crying to us, weary of the many things that come to tire our human systems. We really get weary of people that come to us, asking the same question over and over again. Only yesterday, some one was talking to me about one of the "chronic" people, who never get anywhere, yet are always asking questions, and trying to get established in faith. And this person said:

"I have got literally worn out with him."

We sometimes think we pray too much about certain things, and weary God all out about what we take to Him over and over again. It is no such thing. He is never faint, never weary of our cry, and so it is such an everlasting comfort to know that we can go to Him again and again, a thousand times if you will, bringing the same

definite question and seeking a positive answer. He never fainteth, neither is weary. There is no searching of His understanding, for He giveth power to the faint, and to him that hath no might He increases strength.

I am sure there are hearts here who constantly look to God for some definite reponse, who are almost weary of asking God, yet He is never weary of your cry. He has all power in heaven and on earth. I wish you would read this 40th chapter of Isaiah, the whole of it, and see how wonderfully it tells of His goodness. He holds the waters of the earth in the hollow of His hand, and He who created the heavens and the earth never faints, never is weary of your cry. As we look up at night and see the stars and know that He put them there and holds them by His own power, we know that He never forgets His dear children. Christ never died for stars, but He died for us; He gave His own precious blood for us, and to-day He pours His own spirit in double measure upon our hearts, as we look up to Him.

"When I am weak, then I am strong." That is, when I am weak in myself, then I am strong in the Lord God Himself. Now I am sure there is some soul here, to-day, who wants to know the fullness of God's love. I know of no other way than to make that complete surrender, soul, body, and

spirit, to-day, and give Him just what belongs to Him. You have no claim upon anything, and it is so much better to make it all over to Him, and say, "Lord, I am thine; take possession of thine own property; live in me, and fill me."

Do not stop, I beseech you, to listen to what others have to say, but yield to Him, who has all power in heaven and upon earth, who fainteth not, neither is weary. Are you faint to-day? He says He will give you power. Have you no might? He says He will increase your strength. Only let Him have possession, and the very Spirit of God Himself come into your heart, and make, not only His name glorious, but His life a reality in your being, causing you to sing the song of praise and victory constantly.

The question is, What is power? "He giveth *power* to the faint." Some persons think that means to sort of push a man along; but it does not. We know how power in machinery sets every wheel and part of all in motion, but when God gives power to man, He comes in Himself; and He is the power. He takes possession as the steam takes possession of the engine and controls it. It is not outside influence or push; you cannot define it or tell what it is, but He says He giveth power to the faint, and to them that have no might He increaseth strength.

Now I am sure every one here wants power, and you remember there is no abstract blessing given to any child of God. It is the One who blesses, Himself, that comes in; He is our Faith; He is our Help; He is our Life; He is our Strength; and He is our Power. You remember the promise was given that the disciples should have power when the Holy Ghost should come upon them, and so we have the power, as the Holy Ghost comes and takes possession of us. We are under the dispensation of the Spirit of God; we are not back in the Old Testament with its types, and under the law, but we are living under grace today. The Holy Ghost has come in, not an influence that breathes itself about us, and acts upon our outward system, and possibly stirs our hearts a little; but we are under the dispensation of the Holy Ghost, who has come to make us His own temples; not to move upon the face of the waters, but in our hearts, to be the Power that we talk about, the very light itself to every one of us.

O beloved, do you know that power, that distinct blessing we talk about here? Not justification by faith alone, but the step up higher than that, when a man yields himself wholly to God to be sanctified by the Spirit of God, and have the power of the Holy Ghost come upon him. Do you know what it is? I know many do, but I be-

lieve there are many more who would say if I should put the question—I want the power of the Holy Ghost to rest upon me. And there is only one way to get it. You cannot fill a full vessel; if it is half full you can put something else in the part that is empty, but if you will empty the vessel, you may fill it full of new wine. You may take the water-pots as the servants did at the marriage of Cana—they were empty; if they had not been, He could not have filled them.

So I know of no other way than to empty ourselves, get self out of the way, yield our whole beings, and say, "I do not want anything more to do with self; I want self to be dead, and the Holy Ghost himself to come and take possession of this body." Do you want that? Are you ready to make that surrender to God that He may take possession of all that you are? Will all those who do want that power and say that they will give themselves for it, raise the hand? Bless the Lord! Now as we spend just a moment in silent prayer, make the surrender; tell Him you will give Him everything, that you want to be dead to self. Then let the Holy Ghost Himself come in.

Joyful Christians.

FIFTEENTH.

"And the disciples were filled with joy, and with the Holy Ghost."—Acts xiii. 52.

I NEVER read the account of Paul's travels without having my soul stirred within me; and my heart praises God that He has given us Paul to be a witness of our Lord Jesus Christ, and does make it true, that whosoever believeth shall not be ashamed.

I am a joyful Christian. I do believe that of all people that walk the face of the earth the people who have the love of God in their hearts ought to have the joy of the Lord so welling up in their souls that they do not need to say they are happy. It ought to shine out of their faces. The disciples to whom Paul ministered here, after he left them, were filled with joy and with the Holy Ghost, and they were living in days when it cost something, too, to say they were Christians, and loved the Lord Jesus Christ. If a man is filled with the Holy Ghost, he will be filled with joy, and if he is filled with joy, you may know the Holy Ghost has taken possession of his heart.

I do believe in joyful Christians. I would not give two cents for a long-faced Christian; it is like starting the appetite for something good, and having nothing with which to satisfy it. The Lord satisfieth the hungry soul. To every one that is pure in heart, to every one who suffers persecution for Christ's sake, He says, "Blessed are you." So in all things pertaining to our intercourse with the Lord Jesus, it is blessed, never condemnation, distress, or difficulty, nothing but peace and joy. Trials and difficulties may come, but He comes with them, and He says, "All things work together for good to them that love God."

So, then, the trials are nothing compared with the joy He promises to give to us. I do want every child of God here to know what the joy of the Lord is. You have lived in the world when the days were so happy, it seemed to you nothing could be more beautiful. Yet the days went like the morning sun, and the storm came into your life, and you wondered if there could be any more joy and pleasure. But when the love of God comes into a man's heart, it so elevates him that he looks back at those old pleasures as a child looks at the toys that once satisfied its heart. His heart is so happy as a child of God that it is filled with joy three hundred and sixty-five days in the year.

I know I am talking to people who say, "Well, if you had my trials and difficulties you would not say that." I know what trials and difficulties are as well as you do, and I do know what the joy of the Lord is. There is no place in this Book where He says, if you will struggle on, and fight your way through this world, by and by He will give you glory in the world to come. But everywhere in this Book He says that your joy shall be full.

If the disciples of old could be filled with joy and the Holy Ghost, why not you? Christ promised that He would send the Comforter, who should abide forever. He did come, and baptize that waiting multitude so that three thousand were converted. I want you to be Christians filled with joy, and there is no other way but to come under the anointing of the Holy Ghost, the Comforter, who is the personification of joy. If the blood of Jesus Christ makes us clean, let us rejoice in it; if He loves us, let us rejoice in His love; and just now, at the opening of this meeting, lift up our hearts, and ask Him to fill us with joy and the Holy Ghost.

Lay everything aside, your prejudices, questions, doubts, sins, and just be empty vessels for the Spirit of God to come in and take possession, and you will go from this house wondering what this new experience is that fills your lives with joy. I

bless God for the revelation of the Holy Ghost, the Comforter, to my soul, and I want Him to be everything to your souls.

"And the disciples were filled with joy and with the Holy Ghost." It does not say they were partly filled. You remember at the marriage at Cana He said, "Fill the water-pots with water!" not partly or half fill them. Now a life that is not full is not worth having. A man whose whole being is not filled with his pursuit in life will never make a success; it is the man who puts his whole self into any profession or department of service that makes a success. You may look through every department of science, every profession, everything that has ever been done, and the men who have accomplished anything are those men who have been filled.

So, if this is true in the natural sciences, in the professions, is it not true in the love of the Lord Jesus Christ? The heart that is filled with Him is filled with joy, and the heart that is not filled has only a partial joy, joy one day when the sun shines or somebody has been very good; fading away the next, under a little trial.

O, beloved, there is no joy like the joy of the fullness of God. I want to say, although the brother has gone out who brought this thought to my mind, that I cannot understand such an expe-

rience as his. I do not like to have people put to a test of that kind. He said, when he gave himself wholly to God, there passed in review before him the tests of his willingness to give up all to Him, his reputation, his wife and children, and this, that, and the other, and the question would he be willing to renounce them all was suggested.

I do not think the word of God or the Spirit of God does very often bring us to a test of that kind. I won't say He does not sometimes, but if I were going into any department of work for God, I do not see why I should go and ask the Lord if He would strip me of all I had, and put me through such a series of tests and trials. I do not doubt it came to the brother, but it does not come to everyone. You give your reputation, your wife and children to God because you know He can take a great deal better care of them than you can.

It is like putting your money and stocks in the bank; you do not go every day to see if they are safe; you know they are, and an income is being realized from them. So if you trust everything to Him, an income will come from Him, and he will keep your soul in such perfect rest, you will praise God that He permitted you to commit to Him your property, talent and loved ones, that He might keep them better than you can keep them for yourself. Now, let us do it right here.

Victory Through Christ.

SIXTEENTH.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—2 Cor. ii. 14.

I LIKE the one word with which the verse commences—a very simple word, but it means so much—the word *now*. Not to-morrow, not next week, not some time in the future do we want the promised blessings; we want them *now*. Time is hastening on, and by and by we shall not need some of the things we need now, but God offers to us richly and fully His precious Word and its precious promises, now.

So Paul begins this expression of praise by saying, "*Now* thanks be unto God." He was not going to wait to praise God a little further along, when he felt that more had been accomplished, but took up the song of praise and thanksgiving then. And we want to stand as Paul stood, and praise Him for His wondrous works for us. He has given us Jesus to cleanse us from sin, to die

upon the cross for us, and to be our Lord and Master and King. He never leaves or forsakes us, and we want to begin to praise Him now.

There is so much to be gained in praising God. We do too little of it. Some think if they say once in a while a little word of praise or thanksgiving, that is going to last all the time through. Why, we ought to get up in the morning shouting "Victory!" and we want to lie down at night, praising God, no matter what our trials, even if we have the dyspepsia!

It ought to be "thanks unto God, who *always* causes us to triumph in Christ"; not sometimes, but always, every time, under all circumstances, in every difficulty and sorrow and trial. You say, "I do not always triumph; Satan overcomes me sometimes, gets the advantage of me, and I fall." I want you to notice how the text reads: "Now thanks be unto God, who always causeth us to triumph *in Christ*." There is no promise that we in ourselves, by our resolution, shall overcome, or that what we do shall be successful, but there is a promise of constant victory in Christ.

So then all our blessings are centered in Him, and He is the center of our very beings, for He lives in us and we in Him. O beloved, is it a life of triumph to you? Does the Lord Jesus *always* cause you to triumph, or only once in a while?

It is not occasionally, not when everything is well with you, and there is nothing to irritate and disturb, but when trials and temptations come, and Satan would overcome your temper and make you say and do unkind things—it means that just then under such circumstances you are always to triumph.

You say, "I wish I could be able to do that, but I have an ugly temper. I have been caught so many, many times, when I have not been prepared to meet Him." That is just like Satan. He knows when to attack us and cause us to fall, but the Word says: "Now thanks be unto God, which always causeth us to triumph in Christ." Not in self, for we have no power to keep or save ourselves, but always a victory in Him. You remember when the children of Israel walked around Jericho's walls, the walls fell not till the people had given the shout of victory. It is a grand thing to be able to shout because we know we are more than conquerors through Him that loved us. He does it all; praise His dear name! It is always in Himself; there is no triumph or victory separated from the Lord Jesus.

Oh, then, I want you to cease looking at self, and give all that you have and are to Him, and you shall triumph in Christ, or He shall triumph

in you, and make you constant conquerors. God bless you!

I want you never to forget that the word *always* is in this text. When you go out of this building, and go home to meet the cares and perplexities and difficulties of life, remember that Paul's expression was, "*always* causeth us to triumph in Christ." When you meet with things that Satan would cause to disturb your peace, remember that this triumph is one that means always. Paul says in another place, "Rejoice in the Lord always; and again I say, rejoice."

God's promises cannot be exhausted; they are for always, from generation to generation, an everlasting covenant that cannot be broken. "Who always causeth us to triumph in Christ." It is all in Him; it is His work, and if He is in us, we shall triumph. It is when Christ does not occupy His own throne, living in us, that we make failures; but when He takes complete possession, the soul goes on in spite of Satan, praising God.

I do know that you want to triumph, that there is not a heart here but says, "I do want to have victory." It is only through the blood. You may say, "I will turn over a new leaf in this, that, or the other thing that I have been doing;" it will be perfectly useless. Let Him take possession of

His own property, which property ye are. Let Him say, "Come here, and go there," and let Him come in and abide in your heart and home, then you will always triumph—never until then. Now just for a moment let us bow together and make that surrender, yielding all self and all self-interest to Him, from this hour to triumph in Christ.

Remembering our Mercies.

SEVENTEENTH.

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?"—Josh. xvii. 14.

I THINK we almost forget how the Lord has answered our petitions hitherto, and the many times He has blessed us in all the years since we first professed to love Him, and how wondrously He has cared for us. Whenever there is a thought of discouragement, why not think of how much the Lord hath done for you in the past? I sometimes wonder how the children of Israel could wander so far from God when He had been so good to them, and forgiven them so many, many times. Yet they did again fall into sin.

I do not think after all they were different from the children of Israel to-day, the chosen Israel, washed in the blood of the Lamb. We forget the many mercies bestowed upon us, that Jesus has died for us, and, more than all else, given us His blessed promises so rich and full. O, we ought

not to forget it! David says in the 103d Psalm: "Praise the Lord, O my soul, and forget not all his benefits." The Holy Ghost wants to remind us how much we do forget of God's love. We ought to think of it continually, praise Him continually, and expect greater blessings in the future.

We ought to live upon the mount constantly, with the shining of His garments and His lovely face upon us; we ought to put our trials and difficulties and sorrows by the side of the transfiguration, and realize that Jesus stands there in all His glory.

There are hearts here to-day, perhaps, seeking cleansing by the precious blood of Jesus. Remember this one answer, "Forasmuch as the Lord hath blessed me hitherto," and remember that David cried, "Create in me a clean heart, O God." You have no power to make your heart clean, but the One who created you can create the clean heart.

Remember, whatever shadow is resting upon you, that the Lord hath blessed you "hitherto." O, expect a blessing every day of your lives, the blessing of the indwelling Comforter, at your labors, at your home, wherever you are.

My heart praises Him for all the blessing that has come into my life, and I am sure you praise Him, too, for what He has done for you. I am sure the Holy Ghost will teach you, to-day, that

the Lord God will do for you even more than you can ask or think. You have only to let Him do it. Let Him do it now.

It was Joseph's plea that the Lord had blessed him in the past. I am so glad that He put in just that word of two letters, *me:* "Forasmuch as the Lord hath blessed *me* hitherto." I get into very strait places sometimes, when it looks as if there was no possibility of seeing daylight again. Then I remember what the Lord has done in the past, how all these years He has never forsaken me; as I think of it, my heart swells within me. He cannot fail; He is the same yesterday, to-day, and forever.

Do not look for my experience, or anyone's else, but just have your own, and have it unto the Lord. Have all He gives you, much or little, and when the time comes for the emotion, Brother Leonard talks about, it will come bubbling up like a spring of water. There is only one thing needed, and that is the soul and body abandoned to God, the vision filled with Him. Then, under all difficulties and besetting sins and temptations, you can say, "Lord, hitherto thou hast helped and blessed me; I will trust thee now." You will find the difficulties vanish like the morning cloud.

We meet here to talk about the deeper things of God, to know more and more of His love and

power. O beloved, there is a height and depth perhaps we have never touched yet, and surely we want all God has for us. I was really grieved this noon; I had some business with a man, and he said to me:

"Doctor, what do you do all this work for?"

"I do it for the souls of men, that they may be saved."

"Humph! When a man dies, that is the end of him."

I went away grieved. I want you to pray for that man's conversion. He is worth saving as much as I am worth saving, and I want that we should unite in prayer for the salvation of his soul, that he may know Jesus. And I will tell you, by and by, when we may rejoice together over a victory for God. Let us bow together.

Heart Purity.

EIGHTEENTH.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. i. 5.

PAUL is talking in this epistle to his son Timothy, and I am sure it is the voice of God's Spirit to our hearts to-day. We know the ten commandments, and yet One said there were two more, greater than the first ten,—to love the Lord God with all the heart, and mind, and strength, and our neighbor as ourselves. That is the end of the commandment, to love.

Now the question is, what does God mean by a pure heart? No person ever yet made his own heart pure or clean, or was ever able to keep out longing desires for things that are not of God. There is only One who can do it, and that is the One who created the heart. So David cried in his prayer, "Create in me a clean heart." God only can do it. So you who have tried all these years, perhaps, to overcome evils and besetting sins, have made resolutions again and again, not to do this,

that, and the other, and have failed as many times. The difficulty is not with you. No man is able of himself to live a holy life and righteously before God. There is only One that can make us do it, and He does not make us do it at the end of a whip; He makes us do His will by giving us a clean, pure heart.

Then it is not that we *must* serve God, but, "God, what can I do?" Not that we *must* preach the gospel, but, "Lord, let me preach the gospel." It is only when the heart has become clean from all selfish desires, thoughts, and plans, when the Lord Himself has washed us, and made us clean by His precious blood, that we can say we have a clean heart.

If David could utter this cry, certainly we can, "Create in me a clean heart, O God." "Pray and believe" I think was the text when we last sat together in this heavenly place. And when we pray, we ought to believe God, and not ourselves. I was talking this morning to one whose great difficulty in the way of getting a blessing is, that she is constantly looking at herself and her own failings. "Now," I said, "just let yourself alone, put yourself out of the way, forget yourself. There is one text," I said, "that people make a mistake about so much: 'Watch and pray.' So many people think that means they are to watch them-

selves as to whether they do this and that wrong thing."

Why, they are doing a wrong thing in the first place. It does not say, "Watch yourselves." We are never to do that; but we are to watch Him, and pray to Him, looking unto Jesus, the Author and Finisher of our faith; watch for His coming, for His love, for blessings to be poured out of His bountiful hands and heart toward us.

We who live here in the city, are much troubled about the water we drink. It is unclean, unhealthy, I believe. The fountain-head is not clean, and consequently the water running all through the pipes is unclean. So when the heart is made clean by the blood of Jesus, the very thoughts of one's being are made clean because He has made the fountain clean. We make no boast as we talk about heart purity. We are not upon any elevated plane of experience where we look down upon other Christians, and say, "I am more holy than thou." It is simply getting down at the foot of the cross, recognizing our place at Jesus' feet.

He stands with His hands outstretched upon us; He keeps us clean. And when the heart is pure, we know how to keep that commandment; first, to love the Lord God with all our hearts, and then our neighbor as ourselves. It does not say better than ourselves, but *as* ourselves. I am sure the

Lord God does not mean we shall despise our neighbors as we sometimes despise ourselves.

We can do this only by the cleansing process of the blood of Jesus, who died upon the cross; only by that process can we have what Paul wished Timothy to have, what God has laid down in His Book—a pure heart. Then purity within that heart will be love in all its fullness, for the Lord Jesus will be the fountain within us, flowing out upon His people, His work, and lost souls. Then we cry, "Lord, what may I do for thee, for thou hast done so much for me?" Oh, let Him do His work to-day, here, make your hearts clean by His blood, take perfect possession of your very beings, and fill you with the Holy Ghost!

"The end of the commandment is charity out of a pure heart." Well, there is to be an end to everything, but there is no end to the love of God; it is an everlasting love that knows no end. There must be a beginning as well as an end of this love, and it is at the beginning that we are commanded to love the Lord God with all our hearts; and we do not get to the end of that command until we love Him out of a pure heart.

You ask a person if he is a Christian, and loves the Lord. "Well, I hope so." Not quite sure of it; has not reached the point where he can say he loves Him out of a pure heart; has not reached

the end of the commandment. We are to please Him, not the world; be satisfied with Him, not ourselves; to be kept under the blood constantly.

He died for us on the cross, gave His own precious life, but it does not end there. He rose again that we might rise unto newness of life. So the command, "Reckon yourselves indeed dead unto sin," does not stop there, but "alive unto God." Then we shall touch the end of that command,—just love out of a pure heart.

I am so glad it is not any work of our own that makes the heart pure, because we should never know when we had done enough, or what stage we must reach before we could have it. I am glad it is of Him who gave His life for us, and we have only to let Him do it. I wish we could every one of us get that word "let" into our minds. "*Let* the peace of God rule in your heart."

Do not watch your heart any longer. Let it alone, and let Jesus make it clean, and let Him come in and live there, for He comes to abide. Let Him do it all, and you believe "what things ye desire when ye pray, believe that ye receive them, and ye shall have them."

Our Relationship to God.

NINETEENTH.

I WILL read to you just one sentence found in the ninety-fifth Psalm, seventh verse: "For he is our God." I think, if you will just let this little sentence sweep through your soul for a moment, and say to yourself, "For he is our God," it will bring its own blessing. Realize God is my God to-day; not when I go home to heaven, but He manifests Himself to me now. We have just been singing, "I'm the child of a King," and yet how little we grasp the wealth He offers to us. His wealth is ours. His power He offers to us, to be used for His own praise. Well, if He is our God, we are His, and nothing can come to us without His knowledge; not what you call an accident, not a difficulty, not a trial, nothing,—"For he is our God." He knows all about us. He knows all about our trials, our difficulties, our sorrows. Trouble may come to us, and He Himself knows just how to succor us, just how to pour out His Spirit, to give of His bounty, to pour His love

into our hearts, to give us His peace. Oh, I would that we who profess to be holy, might just take hold of this Word, "He is our God."

I stood this morning looking at the grand, white hills in New Hampshire. I saw Mount Washington covered with snow; I looked along the range, as one peak after another pointed heavenward; and as I thought of my Father who formed all those hills, it seemed to me that I was richer than ever. He, who formed them, gave His only begotten Son for me. I remembered, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." His promises are as sure as the everlasting hills. His love is so great and so grand. He stretches out His hand to save us. He loves us as the apple of His eye. "He is our God." I beseech you, bear not a single burden. Have not a weight upon your heart, or upon your shoulders, even; but cast them all upon Him who is able to carry you safely through this world, and finally to present you before His own throne of glory. Oh, that we might live realizing that we are the children of a King, who is able to carry our burdens, and is more willing to give His Spirit than we are to give good gifts to our children. He waits to-day to pour bounteous blessings upon you and to fill your heart. Open wide the gates, and let the King of glory come

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in and take possession and remove every unclean thing.

I talked last night with a man, a stranger, given to scientific pursuits, and I asked him the usual question, "Do you love the Lord Jesus?" He replied, "I am afraid I don't. I used to pray, but I have not for many years." And he went on to tell of the many disappointments and trials that had come into his life in this world; but I said, "What are they compared to the glories of eternity? No man can enter this life without them; but"—pointing to the hills, as we stood under the shadow of one of them—"He who made these hills gave His only begotten Son to die for you." We talked together a little while, and he promised to pray. I talked with him this morning and said, "Did you pray?" He said, "Yes;" and I said, "I will plead for you." He mounted his horse and went one way, and I got ready for the train, remembering that God was able to save to the uttermost. Oh, I beseech you, let Him save you to-day, soul, body and spirit. Lay all at His feet, that He, the All and in all, may crown you at last.

"For he is our God." We have been talking about the Lord as being our God. Is He so truly ours to-day that we are willing to give up everything for Him? To come out distinctly from the world, and to be so separate that all who know us

shall know us as Christians? So that you may show to the world that you are the Lord's, and He is indeed *your* God; so that they may not have to inquire or be told that you are a member of such and such a church. We are commanded to be lights. Does your light shine? It is a question I want to ask my own heart to-day. Does my light shine for Jesus every day — three hundred and sixty-five days in the year? "For he is our God." He is my God. And, as I have often said, if I had ten thousand lives, I would lay them at His feet, and consider them far too short to serve Him with. I am His! I do love Him, and I know it. We talk much here about the baptism of the Holy Ghost, the baptism of the Spirit of God. There needs to be first, the emptying. And that is our part. Lord, I pour it all out, the vessel to be emptied, and the Spirit of God to come in and fill this temple. May I not ask that all who are here will bow together and unite in silent prayer, pouring out everything of self, and crying to God to fill with the Holy Ghost.

Saved to the Uttermost.

TWENTIETH.

"Order my steps in thy word: and let not any iniquity have dominion over me."—Psa. cxix. 133.

PAUL says, you remember, in one place, that sin shall not have dominion over us, and the Psalmist before Paul's day says almost the same thing, but utters it as a prayer. I believe it is God's will concerning us that sin shall not have dominion over us. It does not mean great sins to the exclusion of little sins, or little to the exclusion of great, but a perfect and complete deliverance from all sin. Yet so many people seem to think that certain kinds of sin are necessary to keep us humble. But God says with every temptation He has made a way of escape.

We come here to make this a personal matter. We ought to pray, "Lord, let not sin have dominion over *me*." I am not able to keep myself from falling. There is only One who has this keeping power, and if David, the sweet singer of Israel, found it necessary to cry, "Lord, create in me a

clean heart, and let not sin have dominion over me," I am sure we need to utter the same prayer.

As you look into your daily life, if there is any little sin that keeps you out of the full blessing and causes you to hang your head for very shame, and you say, "Why do I not overcome that thing?" oh! do learn the secret once and for all that you never can. He is the only One who can take away these things. We ought not to be under the dominion of Satan for a moment, and I am sure that He who died for us cannot fail to keep us from our sins.

When you pray, "Let not iniquity have dominion over me," it means over-reaching in business, giving way to an irritable temper, finding fault with others. Whatsoever is not of faith is sin. Whatever you are doing and have not faith that it pleases God, is sin. Oh, that we might take it into our very beings that God wants to save us to the uttermost, not only one day, but whenever the trial and temptation come to us.

"Oh, how I wish I could get over this difficulty!" you have said time and again, when you saw right before you some hard place and knew not how to get through it. When He has brought deliverance you have said, "I will never doubt God again." Haven't you said this, many, many times? Well, if He is able to carry you through some difficulty,

is he not able to keep you from sin? Oh, I am sure He is. The Lord Jesus will do about what you will trust Him for, nothing more, nothing less. If you expect Him to keep you, He will do it, if you will only let Him. So there is no other way than to recognize the Christ life in us, let Him occupy His temple, which temple ye are. Everything pertaining to my own life, my soul and body, belongs to God. So will yours, if you will only let Him take and keep you perfectly. Then you can cry with David, "Let not any iniquity have any dominion over me." And the answer will come back, "He is able to keep that which you have committed unto him."

David's prayer would never have been uttered if he had felt able to keep himself of himself. No man would cry to God to save him, if he were able to save himself. We have no question but that we are God's dear children, gathered here week after week, and in our various houses of worship, and we believe as Christians that the blood of Jesus Christ cleanseth us from all sin, but what we want is to be *kept* free from sin as this prayer says.

Sin in a Christian is a thousand times worse than sin in a sinner. Everybody expects the unbeliever to commit some kind of sin, but the world stands aghast when a man professing to love and serve the Lord commits sin, whether it is over-reaching

in trade, giving way to an irritable temper, being overcome one way or another. The world points to that person, and condemns him for not living up to what he professes. So I say again it is not our resolution that saves us, not saying, Lord, help me to-day, but, Lord, *keep* me to-day, then wholly trusting Him to do it.

We talk about the possibilities of falling. Let us look at the impossibility of Christ's letting us fall, and commit ourselves in a perfect abandonment of soul, body and spirit, heart, mind and thought to Him who is able to save to the very uttermost. I am sure you agree with me in saying that you have tried over and over again to overcome an irritable temper, or whatever your weakness may be, without success. I want to urge upon you as we bow together to commit all to God, and let Him save you to the uttermost.

The other day a man came to me; I simply knew his face, but he told me that two years ago he came and asked me to pray with him that the Lord would take away the appetite for tobacco, and he had not touched it from that day to this. He was perfectly delivered in answer to that prayer. "And," he said, "I want you to pray now that the Lord will take away the appetite for liquor."

I said, "Do you love the Lord Jesus?"

He burst into tears, saying, "Oh yes, with all

my heart! But this appetite overcomes me sometimes. It is only occasionally, but I know it is not right as a Christian, and I have come to ask you to pray that I may be delivered."

"Well, will you promise the Lord here and now that by His grace you will never touch another drop of liquor, and that you will expect Him to save you moment by moment?"

"I will."

"Let us pray." And he went out believing that the Lord did the work then and there. But if the Lord cleanses us from one sin to-day, and another two years hence, it is going to take about a man's lifetime to get cleaned out. Isn't it? Why not trust Him for the whole, and have a complete cleansing now? Now let us bow together and trust Him to do as He has promised.

All for Jesus.

TWENTY-FIRST.

"The Lord hath need of him."—Mark xi. 3.

WHAT the Lord had need of was simply a colt. He said to the disciples, "Go over to the next village, and you will find a colt tied where two streets meet. Loose him, and bring him hither, and if any man ask why ye do this thing, say, The Lord hath need of him." You remember they went and found it just as the Lord had said; the man asked the very same question, and they gave the answer Jesus had told them.

As the Lord brought these words to my mind this morning, I said to myself, Why, this was simply a colt! How much more he needs human hearts —men and women filled with the Holy Ghost! You know it was said of Stephen that he was called to be one of the apostles for two qualifications: he was a man "full of faith and the Holy Ghost." There was no record of him previous to his being called to take his stand to minister to the people

of God; but the Lord knew him, and selected him for that purpose, and set him to work.

Now, if the Lord takes knowledge of such a little matter as where a colt may be tied, who owns that colt, and that the man will object to its being taken, and all about it, surely He knows all about us everywhere, for we are of more value than many colts. Christ died for us. Then are we not safe in His keeping? Can He not do better for us than we can ask or think?

You say, "My circumstances are very different from yours." You ought to thank the Lord for that. "Well, if I had such faith as you have, I could do differently." You have faith enough; only use it. The Lord has put you just where He wants you to be, and there He proposes to use you; but that He may use you, He wants you to be filled with faith and the Holy Ghost. If He wanted that simple colt for His own use, He certainly wants you; and if you will only let Him take possession, shape your life and heart, plan everything for you, and do what He will with you, you will find life just as sweet as the morning blossoms and as refreshing as the morning showers.

But that experience can only come when one surrenders himself to Him, makes an out and out gift of himself and all he has to God. It may be

there is something of no more value than a colt that keeps you out of the kingdom,—some desire or sin, no matter how small, that keeps God from occupying the temple completely.

People come to me constantly with all sorts of troubles and desires. I sometimes wish I had time to write up a day's experience of these needs of human hearts. The story is the same everywhere: hearts burdened and crushed with sorrow, filled with themselves, kept out of Christ's fullness by sin, by unbelief, by the unwillingness to yield some petty scheme or plan.

You come here perhaps week after week, and say, "I do enjoy that Tuesday meeting, but I do not seem to get hold of what the others do." It surely is not the fault of the others, nor the meeting, nor the Word of God. But there must be some blame and fault somewhere. Oh, get it out of the way. The Lord wants to make you a bright and shining light, but you must begin at the beginning, at the cross of Christ.

If you are not able to keep and take care of yourself, and make life what you would like to have it, there is One who can do all these things. The Lord God Himself lives to save you to the uttermost. Just as quickly as the man gave up the colt when the Lord called for it, just so quickly ought you to give up self and self-interests, and all your

plans and desires, and let the blood of Jesus Christ perfectly cleanse you, and let the Holy Ghost come in and fill you. You have only to let God do it, and your heart will rejoice in Him who is your risen Saviour, your Lord and your King.

There is one thought about the owner of the colt. People say the Lord took away that man's colt. No, He didn't; He only used it, and sanctified it by His use. I am sure this one thing is true, the Lord never takes anything from us that He does not give us something better. I have had that as a motto for more than twenty years; I have proved it to be true, and when I could get other people to believe it, they have found it true. When the Lord calls upon you to give up anything, from a colt to a meeting-house, give it up. He will give you a horse or a cathedral, perhaps. When you give yourself to God, give Him everything.

God's Temple.

TWENTY-SECOND.

"Greater is he that is in you than he that is in the world." 1 John iv. 4.

And yet the question so often comes up among Christian people, "How do I know that the Lord Jesus is in me?" How do we know anything in God's Word? Only because God says it. We know when we have given ourselves to Him, and been washed in the blood of the Lamb. It is not a question of "hope so." I *know* that I am redeemed by the precious blood of Jesus; I *know* that my name is written in the Lamb's Book of Life. It is not a question of feeling or emotion, though we may have as much emotion as a person could possibly bear. But we do know that Christ died for us, for it is "according to the Scriptures," and has He not promised He would never leave nor forsake us?

He promised more than that — if we would abide in Him, He would abide in us, and if we did abide in Him and He in us, we should bear much fruit.

We think sometimes, It is hardly possible that the Lord Jesus should take up His abode in such an unworthy temple as I am, and we question, Is it true? I believe it is true, but only by faith. We do not see Him, when He saves us. We believe He saves us because He promised to, and we believe He gave His blood to cleanse us because He promised to. And He said He would come in and take possession of us if we would let Him.

He has knocked at the door of our hearts so many times, and we have questioned whether it was best to let Him in. The thought has been, I may have to surrender this and that if I do, and I shall make myself of none account. Just stop and think a moment. If you surrender perfectly and completely to the Lord Jesus you are not living your old life, but He is living in you. Paul said, "I live, yet not I, but Christ liveth in me."

We want to realize this, that the Lord Jesus is not simply an abstract blessing to us, but a living Person, a living Reality to us, and that He does come in by His Spirit, the Holy Ghost, and live in us. You remember when Christ was upon earth, He went into the temple and drove out the money changers. And we read repeatedly in God's Word that instead of being the temple of any worldly merchandise, we are the temples of the living God, not our souls only, but our bodies. God is present

by His Spirit for this express purpose; to take possession of us utterly,—our faculties, our thoughts, our very beings; to live in us. Well, if that is true, why not by simple faith believe, Lord, Thou art in me, not an influence, but an indwelling life. If the Lord Jesus lives in you, is He not able to keep this body from sin, this brain from thinking sin? Is He not able to take what I have given Him, and keep it clean and pure? Oh yes, for greater is He that is in you.

Let us walk in the light as He is in the light, having fellowship one with another, and knowing that the blood of Christ cleanseth us from all sin. You say, I am so easily overcome by temptation. *You* are; but if you would surrender your whole being to Him, He would live in you, and make the way of escape from all temptations and evil, and you would be a king and priest unto God.

How then can we live the old life, when we have the life in all its fullness! You ask, How shall I know that Christ does actually live in me by the Holy Ghost? "What things ye desire when ye pray, believe that ye receive them, and ye shall have them." The Lord says He is more willing to give His Spirit than we are to give good gifts to our children, more willing to take possession of our hearts than we to let Him. He comes and knocks at the door of our hearts, and the only

thing we have to do is to say, "Lord, come in, and take possession."

You say, I have done this again and again, but I feel no difference. Never mind the feeling. Praise God it is true. You do not stop to think how you feel when you have given a dollar to the missions or Christ's service in any way. You have done it unto Him who did more than that for you. Oh! may the Holy Ghost fill you, to-day, no matter how much or how little emotion you may have. God's Word is true, and He says, "Ye shall ask what ye will and it shall be done unto you," and in another place, "Ye shall bear much fruit."

Ye are the temple of the Holy Ghost, the temple of the Lord; then realize your position, and be strong in the Lord and the power of His might. He will fight your battles, and deliver you out of all trying circumstances. He will not only cleanse you, but keep you from sin under every provocation. You say that makes you nothing. Well, bless the Lord that we are to be counted out, if the Lord is counted in. We never did or can do anything to save ourselves. He does it all by His grace.

I would have you notice how this text reads: "Greater is he that is in *you* than he that is in the world." Some one quoted "Greater is he that is in *us*." Let us make it a little more personal.

The Lord God Himself, if you are His child, is in *you*, not going to be when you get to heaven, but is in you, to-day, your very life.

You know when the children of Israel wandered through the wilderness forty years, when they might have reached the promised land in three days, they found no rest. But by and by the time came when, with Caleb and Joshua among the leaders, they went in, the promise came, "To-morrow you shall sanctify yourselves and pass over this river into the promised land." It is the word of God to you, just as true, to-day, as it was then, "Come out from the wilderness!" Just cross the river, and you will find it as they found when they put their feet on the shore of the river. It divided itself, and rolled itself up on either side, and they walked over dry shod. Then you remember they erected a monument right there in the bed of the river that told the story how they had crossed there on dry land.

Our great trouble is to take the step of faith. People look at their temptations and weakness, at everything except at Him who says He has all power in heaven and upon earth, and who says He is greater than the enemy in this world. Let us cease looking at things and circumstances, and take our stand to-day. I know the devil will try to cheat you out of what is yours in Christ; send

him about his business. We are not dealing with him, but with the Lord Jesus. If we have given our very beings to Him, then He will cause us to walk dry shod through the river, and carry us safely on to the promised land.

God's Perfect Work.

TWENTY-THIRD.

"The Lord will perfect that which concerneth me."—Psa. cxxxviii. 8.

To make it, as I want you should this afternoon, a personal matter, put the emphasis upon the last word—"me." Our lives are in God's keeping; all our interests are in His hands; He says He taketh pleasure in the lives of the righteous; that He never forgets His people. Certainly the Lord has entire charge of our business if we are His, if we have given ourselves to Him, and are trusting in Him. If we have given ourselves to Him for cleansing by the precious blood of Jesus, we belong to Him, and have the right to claim guidance and direction in all we shall do. Many bring themselves into difficulty, saying practically, "Well, God would not take such particular care of me. My life has been so unprofitable to Him, so unworthy, so useless. I cannot understand that God who made the universe, and in everything works so grandly, will take knowledge of such a poor little weak person as I am."

At the root of this is more pride than humility. We forget the wonderful working of His power and love towards us, in thinking of ourselves, our weaknesses and infirmities, and thus we measure Him by ourselves. There is no better way to overcome this false estimate than to consider the promises of God as given to us. Christ died for you, my dear brother, my dear sister, as distinctly as if no other person ever walked the earth. Unworthy as I am, He died for my sins, and by that precious blood blotted them out, and my soul rejoices, and I claim, in the language of the text this afternoon, the perfection of everything concerning *me*.

He knows my weaknesses, temptations, and all my difficulties, and He promises to make perfect all that I put into His hands, and to keep it. You say, "Well, if I could only be delivered from these temptations that trouble me." The Lord *will* perfect that which concerneth you. "I want to be filled with the Holy Ghost." Well, He will perfect that; that is His work. I think the sooner we learn this lesson, the better. It is God's work to take care of us; it is our work to let Him. You know unless the Lord keeps us, we shall fall again and again; unless He saves us, we shall not be saved. But, simply trusting in Him, resting in His almighty power, He saves to the uttermost.

I am more and more convinced, and I am sure you are, that this life of faith in the living Christ is a momentary life. We get up in the morning—"Lord, keep me, guide me to-day." We trust Him to do it, and He does it; but He does not say, "You need not look to me, I will take care of you without your doing anything about it." As a child looks to its mother to be guided, fed, and clothed, and kept clean, so we look to Jesus, and He only can keep us clean. David cried, "Create in me a clean heart," and He only can do it.

My heart praises God to-day, that He is to perfect all that concerns me; and if I let Him, He will do all I ask or think. I propose to do this here, at the beginning of this meeting. God will take control of your very being, and will do for you even better than you can ask or think, keeping you and saving you to the uttermost, if you will only *let Him do it.*

"The Lord will perfect that which concerneth me," not somebody else, not our emotions or feelings, but the Lord; for He has all power in heaven and on earth, and it says the Lord *will* do it. Brother Hartshorn has just said the Lord is able if we will only let Him, but it is a grander thing to know He does it. The Lord *will*—not perhaps, not under certain circumstances,—but "the Lord *will* perfect that which concerneth me."

I have had such wondrous blessings and comfort in all these years of my Christian life, simply because I have made the promises of God a personal matter to my soul. I believe God speaks to me out of His Word; so whenever I read such promises as this, my heart always runs over. There is no need of care or anxiety. There are difficulties that come into every one's life, of course, but I always settle down upon the rock — not the difficulties, not the circumstances and emotions, but the Lord, my rock and my salvation. If I know my own soul to-day, I will let Him perfect that which concerneth me, for I cannot do it.

Will you let Him save you to the uttermost, let Him take all your cares and burdens, let Him take all besetting sins and crookedness, let Him make your life one shout of victory, from January to December, so that there shall be no weight of sin, no burden resting upon you? Let us bow together, and trust Him to do it.

Memorial Service to Rev. B. B. Scott.

TWENTY-FOURTH.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. vi. 10.

THE child of God, washed in the blood of the Lamb, having cleansing by that precious blood, filled with the fullness of God, and baptized of the Holy Ghost, can say under all circumstances and conditions, "Thy will be done." It means that God's will be done in us, in everything, the little things of life, and the trials of life. In other words, it is simply saying "yes" to God, looking up into His face in the morning,—Lord, I am Thine, and I want Thy will, not mine, to-day. I have no other desire, purpose or aim in life, but to do Thy will and please Thee.

I have called this meeting this afternoon, to have a little memorial service in memory of one who has stood in this pulpit, walked these aisles, gone in and out among us, and whom most of us have known intimately as a man of God. A week ago, I received a letter from Miss French in India, saying, "Brother Scott is gone to be with Jesus."

I had a letter from him in the previous mail only a few days before, saying he had been sick with fever, but was up and dressed. The last day of his life he sat up and had his bed made and went back to bed. The doctor called Miss French out on the veranda, and said:

"He is dying. You had better tell him, that he may make any preparation."

She said she could not tell him. The doctor called her out again, and said, "If he has any preparation, he must make it at once. He cannot live fifteen minutes."

She said, "Brother Scott has no preparation to make whatever." But she went in and said:

"Brother Scott, the doctor says you are dying."

"Dying!" with perfect surprise. Then, "The will of the Lord be done." That was all. In a little while he went home to be with Jesus.

That is why I have taken this text, this afternoon, that we too may say, "The will of the Lord be done." I want to bear testimony to our dear brother. Somehow we seem to leave good things to be said after people are gone. But I think people uniformly said good things about Brother Scott, an earnest, Christian, godly man. He was the associate pastor of this church before he went away. He was a helper at Grove Hall, a true, loving heart. He knew what it was to say, "The

blood of Jesus Christ his Son cleanseth me," and to say "yes" to God in everything.

His burning desire was to go to India. He accepted a call to Williamstown, Mass. After two years he wrote me that he wanted to go to India, and from this work. I wrote him if he felt that the Lord wanted him to come back here, to come, and he came. Somehow, the Lord prevented him from going to India until a year ago last September. Some people thought he would never come back—I do not know why. But he said it over a number of times, "It is just as near heaven from India as from Grove Hall."

He has gone to be with Jesus. I feel I have lost a friend and brother, a man who loved the Lord God, and at any cost and sacrifice was ready to do God's work. I know he was a blessing to many people, God's instrument in leading souls to Christ. When I came to be more closely connected with him, I knew that he was faithful and true to God always.

I hope and trust that people will be able to say of every one of us, "That man walked with God." Brother Scott did. To-day he is in heaven. We are not here to mourn, because we are saying, "Thy will be done," but we are here to speak of his lovely character and the blessedness of such a life, hoping thereby some of us may consecrate

ourselves to God, and take up the work that our brother has left, and carry it on and bear witness for the truth as Brother Scott did.

Rev. George Bowen wrote it was said in the meeting held in India, that some might think the work was going to stop because Brother Scott had gone out of it. But he believed there would come such a baptism out of his death that it should bring new life. Let us pray God that it shall be so, that He will raise up some one to go and take Brother Scott's place, not only one, but a dozen, that the work shall be increased, and made more wonderful and powerful.

I want to bear testimony to the kindness of loving hearts in Khamgaon, India, who did everything that could be done to make the last days after the death of our brother pleasant to the missionaries. The doctors received no fee; friends provided everything. One man made the coffin; the grave was furnished. It seemed as if they could not do enough to show their appreciation of the good man who had died. May God bless the life of our brother, his example to us, that we may live closer to God, and realize that we know not how soon we too shall go. May we be found with our lamps trimmed and burning, ready to enter into the marriage supper.

I am sure we shall all be better for this meeting

to-day. I am sure there are many here to-day, who could tell just as many beautiful stories about his life. It has been well said that he was constantly after souls. None of you knew it so well as I have known it, for I saw him constantly. He would report to me the people he talked with, the sick folks at the Home, and how sweetly they had come into the kingdom. Somehow, it seems to me that our brother accomplished more in his thirty-five years than many of us at a good deal later age. We do not know why the Lord should take a man home when he seems to be doing so much good, but He knows, and so we go back to the letter of the text, the words of our dear departed brother, "Thy will be done."

We want the words burned into our souls. I believe the Lord Jesus would come, I believe the world would be saved so much quicker if every member of the church of Christ would not only say it, but mean it and live it. "Thy will be done" —self out of sight, Christ lifted up.

I have thought much of what we could do and say to commemorate our dear brother—not that he will ever be forgotten; I do not mean that. No man liveth unto himself, and whether a man is good or bad his work never dies. So I am sure Brother Scott's memory will live. But it seems to me there is something we can do, and always feel

we have done it to the memory of our dear brother — that is, put a window in here by the side of the one Brother Hartshorn has put to the memory of his wife. And when we look at it, it will bring it fresh again to us, our brother said and lived, "Thy will be done."

Whole Hearted Service.

TWENTY-FIFTH.

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."—2 Chron. xxxi. 21.

YOU know, doubtless, the history of the reign of Hezekiah. Idolatry had had its sway for years and years until he came upon the throne of Israel, but when he became king he tore down the idols, destroyed the groves, and established again the feast of the passover that for so many years had been neglected. This chapter gives the account of the restoration of the house of the Lord, and the preparation for service to the Lord God Himself, and the offerings that were brought to the house of God, of gold and silver. Then the chapter closes with the verse I have read to you.

You know the reason why some men do not prosper in any line of business, any profession; it is because they do not do their work with all their hearts. It is the man who puts his whole being, time, and talent into his profession that makes a success of life. You know there is nothing so

successful as success, and business men know it is never wise to put a man into any department who has been a failure heretofore. I do not want a man who has been a failure up to the time he comes to me. I want a man who will give his whole heart and time to whatever God has given him to do.

We talk about Moody and his work: the grand secret, under God, has been that man's decided earnestness, and whole-heartedness, putting his whole being in whatever he undertakes; and all men succeed who do that. So it says of Hezekiah, "He did it with all his heart." Well, it need not have said the other two words, for we should know he prospered.

The only way to seek God, to live for God, is to do it with all our hearts, and the man who puts his whole life into God's service, makes a success and prospers. I care not where God puts him, he will truly prosper for God and his own soul's welfare, for the good of others, because his whole heart is in it. Now we come to the question, how can a man give his whole heart to anything God gives him to do? The only way is first to give his whole heart to God without any mental reservation or qualification whatever, to put all upon the altar, and say, "I am going to be thine; I yield myself to thee,—all my plans, desires, emotions, every-

thing. Now, Lord, give me the baptism of the Holy Ghost that I may stay here." Just as surely as a man or woman will do that, the fire will come down, consume the dross, and fill the man's heart to overflowing. That man will prosper; we have God's word for it.

Now I know people who talk about seeking holiness, trying to find sanctification. They hope by talking about the matter somehow to reach a stage of experience they have not touched before. You always know when a man talks whether his soul echoes the very thoughts of his heart. A man whose whole being is given to God, who is baptized with the Holy Ghost, shines for Jesus; his story tells itself.

If there is a soul here to-day, seeking the baptism of the Holy Ghost, longing to know what that wondrous indwelling love is, oh, let it be with the whole heart, and that man shall have success; for no man ever yet turned his heart to God with complete surrender of his whole being that God turned His back upon him.

Oh, let it be an hour spent with God here to-day, when every soul shall seek God and give himself to God; then that soul will prosper, will know what it is to be delivered from self, to be filled with all the fullness of God, to be made clean by the precious blood of Jesus.

I know of no other way to success than to do the work with all the heart. I know of no Christian who ever yet started out to serve God, unless he served Him with all his heart, that had a measure of success as a Christian man or woman. But I do know there are souls here and everywhere who have sought God with all their hearts and given all their beings to Him, and they have been bright and shining lights for Jesus.

We had so many requests this afternoon for prayer. It is the old, old story; so many aching hearts coming for the loved ones out of Christ, that they may be saved. Yet there is a secret of prayer it seems to me we have hardly touched yet; that is, prayer with supplication and thanksgiving, letting our requests be made known unto God, thanking Him for the privilege of praying, and believing God, and praising Him that when we pray the answer is to come, and so to trust God that whatsoever we do shall prosper.

But there must be a yielding of ourselves to God, an entire surrender of our beings and all we have to Him, not a half heart,—half our property, wealth, and talent,—but "*all* for Jesus." Do not sing it unless you mean it, unless you have done it. If you have not, do it as you sing it, "All for Jesus."

Praise, Praise, Continually.

TWENTY-SIXTH.

"Every day will I bless thee, and I will praise thy name for ever and ever."—Psa. cxlv. 2.

DAVID calls upon all that is within him to praise and to bless the living God. Are we any different from David, that we should not call upon all that is within us to praise His Holy Name? Are we not made as David was made, subject to all the temptations and varied experiences that come into human lives? If David could call upon all that is within him to praise God, I am sure we need to do the same, not once in a while, but, as David says, "Every day will I bless thee!" *Every* day; not occasionally; not when things seemingly go well; not when the sun shines, alone; but, "every day will I bless thee, and I will praise thy name for ever."

I would almost like to ask the question, if every soul here in this room does do this every day. Perhaps some of you get up in the morning, and you think of discouraging things. You think that business is going to pieces. And hardest of all, you

think that you are trying to do God's service, when some one, yes, more than one, tries to upset it. But stop and think a moment, that is the devil's business; he is only doing what belongs to him to do. All *we* have to do is simply to trust the Lord and go ahead, and never, never for a moment falter or question while we stand upon the promises of God.

How natural it is to awaken in the morning with cares on our minds. Some trial or perplexity of the previous day had disturbed our last waking thought—some sorrow, trial, and if it is a possible thing Satan will keep these perplexities before us, and thus surely divert our minds from God. David says, "Every day will I bless thee!" In such an attitude of heart the first waking thought will be praise. Let the difficulties come,—praise God. Though trials picture themselves upon our minds with the morning sunlight, praise God. We are not living for the trials, we are living for God. We are not living for the sorrows, but for God. We are not living for the temptations, but for God. In all things to glorify His great and holy name. "Every day will I bless thee."

Some anxious heart here will say, "I cannot do it." Of course you can't. You are not expected to do it. I don't think anybody was ever able to say, "Bless the Lord," under trials, difficulties, and

temptations, *until* they found the Lord to be the Deliverer, until they felt there was something more within than they had ever had before; until everything had been yielded to Him, the blood of Jesus Christ had made clean the heart, and the Holy Ghost had come in to take possession. Then when the heart awakens in the morning it is with a song of praise and thanksgiving.

So then, no one can possibly, under any circumstances whatever, bless and praise God every day, until they have received something to praise Him for; something that shall make them new men and women, and change the whole being, giving the shout of victory, continually.

It is not in the natural heart to awaken in the morning, and say, "I will bless the Lord every day of my life." It is not of nature; it is of grace, and if the Lord ever gave to anybody such a song as that—"I will bless the Lord every day of my life," then I must have it.

This ought to be the language of every heart here to-day. If we cannot bless God amid trials, let us find out David's secret. If it is possible for David to do this, it is possible for us. Here is the secret,—He giveth grace. If David received this gift, we may receive it "more abundantly" through our Lord Jesus Christ. Shall we have everything that belongs to us—the wealth of God's love, the

grace that will bear us constantly and continually? Oh! it is a wondrous blessing. I wouldn't be without this grace for all the money that Boston contains to-day.

It is praise, praise, continually. I tell it to His glory—by His grace I do bless the Lord every day. There was a time I could not do this in my Christian experience, too; but by His grace I do it now, and the Holy Ghost has the right of way in my heart; the blood of Jesus has made my heart clean, and I praise Him. It is not of works, lest any man should boast. It is the Lord's blessed gift to me, and the world is not big enough to tell His grace in, and by and by I will tell it in heaven.

May we not, every one, commence to-day and take the song of David upon our lips. You will find it a wondrous uplift. Accept God's gift and commence to praise Him now. If you are asking for something definite and are wholly His, commence to praise Him that you have it. You say, "That wouldn't be the truth." But the promise is true, "Whatsoever things ye desire when ye pray, believe that ye have them," and ye have them; and so I am believing I am receiving, and so I have, and the joy, strength, and love in my heart cause me to praise God.

Christ our Brother.

TWENTY-SEVENTH.

"And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." —Luke viii. 21.

OUR Lord had been explaining the parable of the sower, and they came and said that His mother and brethren were outside, waiting for Him, and He gave this reply. Well, we like to hear the words of this blessed Book; I am sure nothing is sweeter to our ears; its pages are always full of helpfulness and comfort. But you know it is one thing to hear the Word of God and another thing to "do it." The Lord has never put any commands in this Book He did not intend us to follow, nor any precept too hard for the human heart to obey. And with obedience comes the blessing. The first Psalm will tell you that a man who loves the Lord and walks in the way of righteousness shall prosper.

How often we hear people say, "I would really

like to live for God." Well, *do it*. There is so little satisfaction in merely taking about doing a thing. I say sometimes to our students, I would rather a person should make a hundred mistakes, and do something. Do the best you know how, and let the Lord take care of the rest.

God has also commanded that our lives shall be holy. A half-hearted Christian says, "How is a person to live such a life?" Not a husband or wife would be satisfied if the other were not wholly his or hers; their desires, hopes and efforts one. If it is a blessing to please those we love, it must be a greater blessing to please God, and to have Him call us brethren. He declares, as we not only hear His Word, but do it, we become His brethren. He does not call us servants, not friends even, but brethren and sisters; takes us into the family relation and makes us one with Himself.

Oh, it is not a hard matter to belong wholly to the Lord; it is a good deal harder not to. How you have to work to be a half-Christian; but if you simply say, "Lord, I desire to please thee in all things," life flows on as easily as water runs. He says, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies." These bodies of ours are such a trouble to us; they demand the gratification of all selfish desires. But we are to present these bodies—not

our souls for they are His already—to Him, which is our "reasonable service." Then we are not to be "conformed to this world," but "transformed." God is no respecter of persons. He loves *you* and gave His only begotten Son to prove it, to give His life for you that you might "have life, and have it more abundantly." Thus you "mount on wings" above trials, difficulties and disappointments, and live in glory. This is your privilege and mine. Let us each one, here and now, praise God for the privilege of hearing His Word and doing it. Oh, praise His name that He is everything to you and to me, and that He makes white the heart that trusts Him. Oh, let it be a wondrous hour here, to-day, when our hearts shall be emptied of self, and filled with all the fullness of God.

"My mother and my brethren are they which hear the word of God, and do it." Two or three have used that common expression this afternoon—doing the best they could. People say, I am doing the best I know how. I always say, if a person tells me that, that it is not true.

"Why certainly I am!"

"No, you are not."

"What is the reason I am not?"

"The Lord tells you to give Him your whole heart. Have you done it?"

"No."

"You know you ought to do it, don't you?"

"Yes."

"Then don't say you are doing the best you know how; for no man or woman is doing the best he or she knows how, till they have given themselves wholly to God, for every soul knows that is what God wants, just as surely as you, if you are in business, want the whole charge of it."

Well, it is a grand thing to be called a brother of the Lord Jesus. I would rather be called one of His brethren than to have a million dollars to-day, or than to sit upon a throne to-day, for the thrones in His kingdom are ours by inheritance. Oh, if there is a heart here, to-day, desiring to know God, give yourself just as you are, saying: "Lord, I give myself to thee." If you will make the surrender, the Lord will do the rest, and you will never get anything till you do make that surrender. You cannot hold the world in one hand, and try to please God with the other. "No man can serve two masters. He will either love the one and hate the other, or hate the one and love the other." It is true every time. No man was ever satisfied with half-and-half service. You may go to church regularly, and give so much a year to missions. You know in your soul that it does not cover the ground. The *all* we give to Him is in no degree a measure of what He does for us when

He gives Himself to us. It is, "Lord, I surrender; I give my entire being to thee." Then He says, "I give myself to thee."

Oh, as we bow together, let it be a definite work, —the giving up of self and all self-interests to One who has given His life for us.

The Father's Love.

TWENTY-EIGHTH.

"For the Father himself loveth you."—John xvi. 27.

I KNOW of no more beautiful chapters than these three or four in the middle of John's Gospel, where our Lord Himself talked with His disciples, told them it was expedient for Him to die, gave them the picture of His sufferings and death, promised them that the Comforter should come who should abide with them forever. Thus would He bring comfort to their hearts, as He talked about Himself and all He was to pass through for their sakes and ours. How precious are these chapters—from the 14th to the 18th of John—to Christian hearts everywhere. Who can escape the blessed knowledge that Christ was here pouring out His very heart to those disciples whom He loved, preparing them in fullest measure to receive the eternal meaning of the sacrifice of Himself that was so soon to follow.

"As the Father has loved me," He says, "so have I loved you."

We say those words, but who can comprehend

the measure of the Father's infinite love for His only begotten Son? Yet they were spoken to the disciples, and through them to us, as He declares, "to them who believe on me, through their word." So we are believing to-day, and, as little as we comprehend them, we are uplifted and sanctified by His word, "For the Father himself loveth you."

"I say not unto you that I will pray the Father for you. For the Father himself loveth you." Oh! can we take it in,—this love of God for a lost world? We look at our own hearts, and wonder that God could ever have sent His only begotten Son to die for us. We look into each other's faces, and wonder what it is that creates such a wondrous love and joy, as we talk about this love of Jesus. We come to these words, to-day, "For the Father himself loveth you," and we praise God for such love that the Father Himself, the Creator of all things, who made the earth and formed it, who created the firmament and put the stars in their places, who is the Author of all things from the beginning to the end, has given us.

He who is the King of all things loveth you. How can one of us stand afar off and reject that love! Rather let us say, had I ten thousand lives they should all be given to the Father who loveth you and me. We can see nothing satisfactory in our lives,—nothing to commend us to God. We

can only bow in humble, grateful adoration, and receive the heavenly benediction—"THE FATHER HIMSELF LOVETH YOU!"

I am so glad the sentence is put just that way,—"loveth you!" He does it now. We are not going to say when we get home to heaven that the Father loves us, but it is right here. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." So all these promises and blessings are for the present moment. If we are starving to death, we want food now. There would be no comfort in thinking that when somebody died we should receive a fortune and have food enough. So it is not what we are to have by and by, but what we want now.

We take the promise, and we have God's word for it; and I would rather have that than all the wealth of the world. "For the Father *himself* loveth you." Let us change it a little,—"The Father himself loveth *me*." He gave His only begotten Son to die for *me* as distinctly as if no other person ever lived on the face of the earth. O, then, let me rejoice in the fact that He not only died for my sins, but that, in His resurrection life, He loves me and calls me to fellowship and oneness with Himself. "Lo, I am with you alway, even unto the end of the world."

I recognize the presence of the Spirit of God, and my heart sings a song of praise and victory. By and by, we shall be altogether in His kingdom, and see Him as He is. We will then praise Him, I am sure, for the trials that come to us in this life. Now let us bow together, that He may give to us all just what we need — a fresh enduement of His Spirit.

Quietness of Soul.

TWENTY-NINTH.

"Be quiet."—Isa. vii. 4.

THE kings had united to defeat the king of Israel and destroy Jerusalem; they had gone up against it; and the Lord said to the prophet Isaiah, "Go to the king, and say unto him, Take heed and be quiet; fear not, neither be faint-hearted." He did not mean that the king should take no pains, nor use no means to repel the enemy that should come against him. But He meant, don't be troubled, don't be anxious, don't be disturbed; stand still and see the salvation of God.

It is not hard work, but worry that wears people out. If Christian people would stop worrying and fretting they would live a great deal longer; they would be a great deal happier; they would accomplish a great deal more; they would be at peace constantly. Every Christian man and woman ought to be ashamed of worry. The Lord Himself says, "Be careful for nothing"; "Take no

thought for the morrow." Here He says to us (and let us take it to ourselves), "Be quiet." That does not mean, as I said before, that we are not to be earnest in whatever God has given us to do. But we know this: when a man has his heart at rest in God, when he is at peace with all about him, when there is no worry in his soul, he can do ten times as much work as he can if he has got to stop and think, and be anxious about how this thing is coming out, and that thing is coming out, and what he shall do to-morrow, and how he shall get on next week. In other words, I believe the Lord Jesus means His children should be at rest, —at rest in Him. I know people are very much inclined to think, "Oh, yes; by and by I shall be where it will be rest; that will be in heaven." Well, I expect to rest there, but I thank God I have rest in my soul here, and I believe that is just what He means, that His people should enter into rest. "There remaineth a rest to the people of God." It remains. It would be perfectly foolish to me, if this blessed Book that we love so much should talk altogether about what we were going to have in heaven. We know all that. We don't need a book to tell us. What we want is, that in the midst of this world, with its busy cares, and with its confusion and perplexities, we should know how to have rest. The Lord says, "Be quiet;"

and if we would just do that, let ourselves alone and be quiet before Him, be quiet under His eyes, quiet in His Everlasting Arms, then we should know what it is to have peace and rest.

That was an actual occurrence from which my text was taken. There was war against the children of Israel, against the city of Jerusalem, and the king was troubled and anxious. God sent His prophet Isaiah to tell the king, "Be quiet, fear not, neither be faint-hearted." The Holy Ghost has come now in the place of our Lord Jesus Christ, to give to His people quietness, confidence, rest. And if there is a heart here to-day that is not quietly waiting and resting in God, that heart is not where it ought to be. He means and intends that His children shall have rest while they live here — rest from sin, rest from the burdens of life, rest amid all the difficulties and trials, and sorrows that come to human hearts; for He is our rest, and He maketh us to be quiet.

You say, "That is all very well to talk about, but if you had my condition of things, and all the cares, and burdens, and everything I have, you wouldn't talk so." Well, I venture to say, you wouldn't swap with me to-day; I think I have as many cares and perplexities as any man or woman here. But I do want to praise God that I am quiet; that there is no turmoil in my soul; there

is not an anxious care in my heart. I am at peace with God, under the blood, saved and praising Him out of a full heart that He loves me, and takes care of me, and keeps me.

Beloved, the Lord Himself is no respecter of persons. I am sure that He has not done any more for me than He will do for you. He does not give us this Word simply to tell us about the king of Israel. This Book is not simply a matter of history. This Book came out of heaven to tell you how to be quiet; to tell you that you may be a king and have enemies all around you, and a nation under your care, and yet you may listen to God and be quiet under it all. None of you have the cares and perplexities of a nation, but you have your own cares, and they are great things to you; you have your difficulties, and they are burdens to you. God says, "Be quiet."

The question will come to some heart, "How can I reach such an experience as that? How, amid all these things, can I be quiet?" If I am employed in a store for a man at so much a week, who is responsible for the store—the owner or myself? You say at once, "Why, the owner." Why? Because he owns the stock, and the store, and the goods, and merely pays me so much a week to do his work, and I go home at night without a care as to whether he is going to fail

to-morrow. Who owns you? You are bought with a price, the precious blood of Jesus. Be quiet. The One who has purchased you is able to take care of you. The One who has taken care of you in the past is able to do it in the future. The only thing is, *let Him*. You say, "How can I let him?" Simply give up and say, "I am bought. I do not belong to myself any longer, I belong to the One who has purchased me. My time, property, influence, my waking moments are his." It is blessed to trust the Lord, and to know that He is able to keep what belongs to Him. What, then, is the secret of the whole thing? A complete and perfect surrender of ourselves to THE ONE who owns us. I thank God that I belong to Him. If I know my heart, my whole life, all I have, belong to Him, and He keeps me quiet. If you have made that surrender, let Him fulfill His word, and give quietness. If you haven't made the surrender, just here at the opening of the meeting, do it, and say, "Lord, I do not belong to myself, and I have no right to worry about these things. Take care of me; cleanse me; take my heart and occupy it, live in it, and give me the Holy Ghost." Just as sure as you do this, and make the surrender, He will come in and take possession of what belongs to Him, and you will be quiet in spite of yourself, for you cannot help

it. Thank God that we can live in a world of temptation, of difficulty, and yet right down in our very souls be quiet.

God means something in everything He has said to His children, for this Book was written for His children. And if He means we should be quiet under persecution, if He means we should be quiet under all adverse circumstances, if He means we are to be quiet when the devil assails us, why, then let us do it; for He will deliver us from Satan's power, He will deliver us out of our peculiar circumstances, and keep us in the will of God. People say, "Thy will be done," as if it meant that some sorrow was to come; or when some sorrow *has* come, we say, "Thy will be done." Why, bless you, God's will is your joy, and your strength, and your quietness of soul. It does not mean you are always to have trouble, to make up your mind to bear it, and say, "Thy will be done." His will is that you should enjoy all that is given you in this Book. Let us take possession of what belongs to us. I say it sometimes as I walk along the streets, "Lord, I want now this thing, for it belongs to me; I am thy child. I do not know why I should surrender it, for you have promised it, and I have claimed it; I count it as mine, feeling or no feeling." So I believe God wants we should be in His will continually, and His will is

rest, His will is quietness. What a world this would be if the whole church were quiet; no care, no anxiety, no burdens, but just quietly resting in His will. It is possible that there is some heart here that wants this quietness. Then make the surrender now. Say, "Lord, I give myself to Thee that Thou mayest *give* quiet."

Cleansed and Filled.

THIRTIETH.

"Be ye clean that bear the vessels of the Lord."—Isa. iii. 2.

It does not mean simply the outward cleansing of the Jewish ritual. It is a command to God's children. The prophet Isaiah teaches all through his book the coming of our Lord Jesus Christ. He tells us more about the Lord Jesus than any other prophet. His whole thought from the beginning to the end of his ministry was about Him who was to come and give His life for a lost world; and he teaches continually that His children are to be clean; so live that they shall be righteous before God and the church.

Now this is just as much a command to us as to the children of Israel, "Be ye clean that bear the vessels of the Lord." You say, "I am not bearing the vessels of the Lord; I am not a minister or a preacher." Yes you are, if you love the Lord Jesus Christ. Our lives preach better than our words; our every day actions preach a great deal louder than anything we may say in the pulpit or

prayer-meeting; and the Lord expects and commands us who are His children, washed in the blood of the Lamb, to be out-and-out clean.

You know it is a very common thing in business for men to say, "I do not like the looks of that man's face: I dare not trust him; I do not think he is a true man." Yet God expects us to be honest and truthful, if we love and serve Him, to so live that the world shall be better for our living in it, and that we may bear our testimony constantly to His goodness.

David cried unto God, "Create in me a clean heart." God only can do that; it is not in man's power to make himself clean. He can cleanse his hands, but not his heart; his face, but not his soul. David knew this, and cried unto God. And I am sure it is not for us in this day, the day of the dispensation of the Holy Ghost, to say that this applies to some one else and not to us. We are living epistles, known and read of all men. Our testimony is for God or against Him; for worldliness or for holiness; there are no two sides to this question.

I remember when we were on the other side of the water, four or five years ago, a dear friend of mine, a man of God, said to my boy, "I want you to be an out-and-out Christian." It is a very common expression in England. I think it covers

the whole ground. We want to be out-and-out Christians, so fair and spotless that the Lord Himself may not find a spot in us.

We are not commanded to walk before the world, but to walk before God and to please Him. The more you try to please the world, or the church, perhaps, the harder you will find it, but that is not what is required of us; it is simply to have a clean heart, and to know that in us there is no condemnation. There is therefore no condemnation to them in Christ Jesus, who walk not after the flesh, but after the Spirit.

The difficulty is in keeping clean. This life is simply the life of faith, and one of momentary looking unto Him who cleanses and keeps us clean, that He may take out of us all that is unholy and unrighteous, and that He may live in us Himself. If he lives there we shall be clean, because if He occupies the whole building, no one else can have any room in it, and I am sure He wants the whole.

"Be *ye* clean," not somebody else. Do not think it is a command to ministers or to any particular class of people. You say, "How can I? I have never done any works." The works will come after you are clean. And if you be clean, you will do ten times as much, and give ten times as much more than you ever gave to God in your life. To be clean, is simply to give one's self to

Him. "Lord, I cannot make myself clean. I am a Christian, but not a clean Christian. Oh, save me, and fill me with the Holy Ghost." Say that and the work is done; He will do it. Your part is to give yourself to Him, and He gives Himself to you, makes the temple clean, and comes in and lives there.

Are you willing to lay all upon the altar, to say, "I want to be a clean Christian?" Do not look around to hear what the world says, but look up and hear what God says, and He will not only save you, but keep you clean. I am sure it is worth everything, and I am sure He is more willing to give than we are to ask. Let it be a definite work here to-day. Lift up your heart and cry, as David did, "Create in me a clean heart."

He expects us to be clean, and He knew how hard it would be for us to make ourselves clean. You have tried it over and over again, and I am sure you will say, as I used to say, it is a total failure. No power of salvation was ever given to man outside of Christ. No power to save one's self was ever given to man; that belongs to God. Salvation is centred in the King of kings. He is the Way, the Truth, and the Life. If we let Him come into our hearts, He will make them clean, and take up His abode there. And if we put ourselves into the Lord's hands, and say, "Now, Lord,

make me clean. I want a clean heart, I have given it to thee; now make it clean, and keep it clean." Just as surely as we do that, He will do the rest. Then He will say, "Now are ye clean through the word which I have spoken unto you."

As we bow together, may I not ask that for just a moment everyone will say, "Lord, show me everything that is in the way, and I will give it up. Then, Lord, make me clean by the blood of Jesus, and fill me."

God's Gift of Peace.

THIRTY-FIRST.

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. vi. 24–26.

WE have come down to the last Tuesday in the year 1886, and I am sure we can all say the Lord has done wondrous things for us during the past year; has cared for us, saved us, supplied each need, given us the witness in our own hearts that we are made clean by the precious blood of Jesus. We have so much to praise Him for on this last Tuesday of the year, that this ought to be a meeting of wondrous power; the Spirit of God should abundantly rest upon us that our hearts may be filled with praise and thanksgiving. We should lay all our burdens at His feet, and rest there, looking up into His face. So I want to bring to you an invitation, this afternoon, that shall really be an invitation from the throne of God, that shall rest not only upon you, but enter into your very life.

It is all covered in the verses that I have brought to you, to-day; every need of the soul, and every need of the body, the blessings that He only can give. Such blessings always come from the Lord; other hands may bring them to us, other lips may give them to us in acts and words of kindness, but the Lord does it all. No one was ever yet able to keep himself, even for a moment, from falling into sin or from any evil thing. He gives us His blessings and keeps us; and all we have to do is to trust Him and let Him do it. You have struggled and struggled over besetting sins that have destroyed your peace, and finally, if you have ever had peace, you have had to give up and say, "O, Lord, I cannot keep myself!"

Let it come right out of heaven to your heart to-day: "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

You remember when the three worthies were upon the mountain, and the glory of God came upon them, and their faces shone, and their garments glistened. So the Lord make His face to shine upon thee, that from a clean heart where He dwells, there shall be the shining of His face upon your countenance, and all shall know that the blessing comes because He lives within. I am so

glad that it does not read, give thee quietness, or give thee rest, or give thee hope, or give thee faith, but "The Lord lift up his countenance upon thee, and give thee peace." There is no word that covers so much of glory as that one word "PEACE," for it is the word of blessing that our Lord Himself sent. "My peace I give unto you." O how our hearts have been disturbed and torn by Satan's power! There has been no quietness, no rest there until He came in, and breathed all through our beings peace; then we knew what it was to have peace.

Now, upon this, the last Tuesday meeting of the year, may this blessing rest upon you in all its fullness, this gift of God. Do not struggle for peace, but accept what is "given" to you as you have accepted your Christmas gifts. Take it with a glad and thankful heart, and praise His name that He is only too glad and willing to do the work just now; and this meeting shall be just what it ought to be, a meeting of power under the Holy Ghost.

The last Tuesday of the year. I am sure the Lord has been with us, to-day. The blessing we claimed at the opening of the meeting rests upon us. "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: and give thee peace." It is a

wonderful thing to have peace; this world is full of distractions and difficulties, and the Christian is not exempt from these things, he feels them even more keenly than he did when he was in the world, but down in his soul there is peace. I want to bear testimony to the grace of God, on this last Tuesday of the year, that for the last twelve months He has kept my soul in peace. I do not think I have ever known a three months like the last three with such abundant peace and blessing; it has filled my soul. Those of you who know me best, know that I am surrounded by difficulties and trials, with perplexities of all kinds, all sorts of people coming to me with all sorts of sorrows and burdens until sometimes it seems as though there were not a bright spot in human life, but amid it all there has been peace. I sometimes wish I could take the burdens of so many hearts, and give them to Him, who is the great burden bearer, and let these sorrowing ones go free. Then I think, if I only had the means of some people to help the cases of need, the destitute ones who need to be lifted just a little, and put upon their feet and pointed to the joy of the Lord. Words are very well, but the suffering and poor need something more than words. Oh, pray, then, that God's blessing may rest upon all who love Him, and desire to serve Him, that the very treasures of

heaven shall be poured upon those who love the Lord and that those who are seeking help and comfort shall find it in His Name. The last Tuesday of the year. Christmas was a happy day to us, but these closing days always bring a sadness to hearts as they look back and see perhaps so little accomplished; so many failures, so many mistakes made. But oh, let us settle it here, to-day, that we will give the past to Him that the blood of Jesus may cleanse the mistakes, and that we may have at once, now, the peace of God that passeth understanding, that we may close the year with Him, under the manifestation of the power of the Holy Ghost. Let it be to-morrow peace, and the next day peace, and the next, and then let the new year open in all its brightness with peace. I am sure He is willing to give it to you, for He offers it as His gift. The Lord Himself lift up His countenance upon you, and make His face to shine upon you, and give you peace.

Christ Living in Us.

THIRTY-SECOND.

"I AM crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Paul said this; we look back and remember who Paul was, a man who persecuted the church of God. "He hailed men and women and put them in prison," and gave his voice against them to condemn them. He stood by and took the garments of Stephen when he was stoned to death, as much a murderer as they who stoned him. And yet that man afterward was able to say, "I live, yet not I, but Christ liveth in me." I am sure Paul had no thought of boasting; no man boasts who has the love of God in him. He says, "I live, yet not I, but Christ in me."

Not one of us could take this position, to say that we had no life of our own, unless cleansed with the precious blood of Jesus, and baptized with the Holy Ghost. In other words, Paul realized as I want you all to realize to-day, that we are "the temples of God." There is no boasting in this.

God declares it in His Word to be true of every yielded, surrendered soul.

I stood beside the bed of a dying man last night; he said he was ready and willing to die, and yet, that man could not say in his soul, that "while I am living Christ lives in me;" before we separated, the light came into his soul.

It is one thing to know that we have the natural life, but above and beyond that there is a life that God would live in us, whereby we are enabled to say, "Oh, God, I can no longer live to myself. I desire Thy life in me, that my whole body, soul and spirit may be yielded to Thy sway." We sing that beautiful hymn of Miss Havergal's,

> "Take my life, and let it be
> Consecrated, Lord, to Thee:"

but do we mean it? That God Himself shall control us; our hands, our feet, and our life itself?

Some one will say, "You are talking way up in the clouds." Well, thank God that we can talk up in the clouds.

Day before yesterday wife and I spent the day in the mountains; it was a dull, cloudy day, but in the afternoon the sun burst out in just one spot over the snowy peak of Mt. Washington. As it gleamed and sparkled under the sun's rays, it seemed like heaven opened. But this was only a

view to our natural vision. When the Sun of righteousness shines into our being, no less than a real heaven comes into the soul. Do not say I am talking about what is impossible. I believe it is possible for every human soul who loves God to be wholly His, and to have old appetites, old sins, and everything that opposes God removed. We do not read that Paul had to feel, "I am crucified;" but by this declaration we understand that he surrendered himself to God. Have you made the surrender? If you have done so God will take possession, and He will make that life of yours a fruitful one. Thank God that He makes the heart clean. Praise Him for the baptism of the Holy Ghost. One says, "I can never perform the duties that belong to such a life." This morning, as I walked the street, the thought of the day's work and care seemed to crowd upon me, and I said, "I cannot get through." But the next moment I said, "Not I, but Christ in me." I will do only the duty of the moment. Praise God, while we look unto the hills whence cometh our help.

Rest for the Believer.

THIRTY-THIRD.

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."—Heb. iv. 3.

I PRESUME some people think, as I used, that this promise refers to the rest after this life is over and we enter heaven, where there will be an end of all strife, and turmoil, and unrest. I looked forward to the day when I might lay off this mortal body and have that promised rest. Heaven is a place of rest, but not the rest spoken of here.

"We who have believed do enter into rest." If it meant heaven, and we were looking forward to the death of this body, that would be making death our Saviour and not the Lord Jesus Christ.

There is such grandeur in that word "believed," when it means to us trust in all the promises of God. We do not know yet, any of us, what God has in store for those who trust Him. We know what it is to lie down at night with weary bodies, thankful for a bed to lie upon, and for the refresh-

ment of a night of rest. Our souls need rest like that; we throw ourselves into the arms of Jesus, and He says, "I will rest you."

There are souls everywhere, to-day, needing rest; rest from self, effort, from besetting sins, from appetites that overcome, from trials and difficulties. He says, "You need not struggle and try to overcome, but come unto me." Then we who have believed do enter into rest. There is an entrance into rest, but only to those who believe.

No one ever obtained the fulfillment of a promise till he believed it. Our salvation is simple faith in the Lord Jesus Christ; then we know what it is to praise God that the blood of the Lord Jesus Christ His Son cleanseth from all sin, and though our sins have been as crimson, they are as white as snow. But true rest of soul comes to those who yield their wills to God, and present their bodies a living sacrifice.

Remember, temptation is not sin; it is only when we yield that it becomes sin to us. But He who gave His life for us promises us rest; rest from Satan's power, rest from besetting sins. We have known over and over again how God has taken away appetites.

We had in the Philadelphia Convention a man who had smoked tobacco for forty years; a man preaching the gospel with unclean lips. Yielding

himself wholly to God, relying upon God's strength as he had never done before, deliverance came. We saw him through the remaining days of the Convention, and in all those days his deliverance was perfect; not a tremor of his frame, and the peace and rest promised to him that believeth, became his rightful possession.

The promise reads, "What things ye desire when ye pray, believe that ye receive them, and ye shall have them." Believe whether you feel it or not. Feeling is not faith, and faith does not always at once produce feeling. We trust God in the dark, step out on His promises, and believe He is able to make them true to us. Now if there is a soul here to-day, weary and heavy laden, just believe God for rest. Believe He is able to take away the turmoil in your heart, and cast all your care upon Him, for He careth for you; and He will give you rest.

Before I sit down I want to speak a word in memory of one who has been with us almost from the very first, nearly twenty years. Since we last met here, he has entered into his rest in the kingdom beyond. I speak of him as a man that many of us loved, Rev. Charles Nichols. You have heard his voice in this room, in Grove Hall, and in many places, proclaiming the gospel. He has always loved this work, and we have always loved

him. To-day he is with the angels in glory. Though we miss him here, we are glad he takes up the strains in his heavenly home, that he has entered his heavenly mansion, an eternity of rest.

I am reminded to-day of the many who are gone to be with Jesus since these meetings were established. Oh, beloved, let us so live resting in God that it matters not when He comes, or if He calls us suddenly. Let us be ready to enter the mansion He has prepared for us. But while here I do beseech you let there be three hundred and sixty-five days in the year of heavenly rest in soul and body.

I am so glad of that little word "do." Do you know the promises of God are for *now*, not to-morrow or next day? If a man is starving, he wants something to eat now. If a man is drowning, he wants to be delivered now. If a man is awakened to the fact that he is lost, he wants to be saved now; and the Bible is for now. The promises are for this moment; the blessings are for to-day.

I am not going to limit God's power and say, I know you have promised such and such things, but I am not worthy. Well, who ever was worthy of anything that God gives? Who ever merited anything but condemnation? Yet in spite of all our unworthiness Christ died for us; in spite of our sins He was willing to give Himself upon the cross;

and when we awoke to the knowledge that we needed and wanted to be saved, He was present to save and to save to the uttermost. His is a salvation that saves through and through, from morning to night and night to morning.

It is not what you are going to be, but what God is going to do for you. I expect a great deal in the future, but I want just as much as I can have now. If somebody should say, "I will give you so many thousand dollars year after next"—well, I should be thankful, but if you should put $10,000 into my hands to-day, I should jump for joy. Why? Because I should have it now.

When I have a legacy of so many dollars for the Consumptives' Home, I do not feel like refusing it, but very often the lawyers get the most of it and the heirs the rest. What the Lord promises I am sure of, and nothing else. I never profess to be sure of anything but just God. He is sure and true; His word never can fail. I stand upon it; I cannot tell you how I love it.

Beloved, they which believe *do* enter into rest. I found that rest there; the moment I do not know. It came in no ecstasy, it was a quiet yielding upon my knees before God. I believed God for it.

Take by Faith.

THIRTY-FOURTH.

I WANT to read the seventeenth verse of the twenty-second chapter of Revelation, but will talk about only one word in it. I shall read the whole verse that you may see the connection: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." My word is "take."

The Bible begins with a very simple sentence. The first verse of the first book of the Old Testament is: "In the beginning God—created the heavens and the earth." "In the beginning God"—for He was in the beginning; from beginning to end, holding out richly inside these two covers the promises, blessings, riches of His grace, the fullness of love, a present, personal, living Saviour, holding out from cover to cover a full salvation. And He closes the Book, saying, "Take;" not talk about it; not say I wish I could take all that God promises,—but just *take*.

We read this verse, and our mind instantly turns

to running streams that are always so beautiful; we think of the ocean and great lakes, the smaller streams and brooks that make our hearts so glad in the summer, but we forget to take what God gives to us. Our minds are not to be fixed on the comparisons and analogies God gives to us in His Word, but upon something definite that He holds out to His children, a salvation that shall cover their uttermost need.

No two hearts are alike or need the same thing: I have difficulties and trials that never touch you, and you perhaps have sorrows that never come into my experience. But there are the outstretched wings that shall fall on every sorrow and difficulty and distress that ever yet came into a human heart. It is not a shadow we want to-day, but a person, a real living Christ, and He says, "Take." Do not look for an abstract blessing, and say, I wish I had what somebody else has, but simply take Christ. He covers all the need of your soul, and metes out to you in proportion as you need a blessing.

You may long and long for Jesus till you are gray, or till your eyes close in death for an experience you wish you had. You may say, I want a baptism of the Holy Ghost that shall lift me out of all these troubles, and set me so firmly upon a rock that I shall be unmoved. And yet your eyes may close in death before you get it unless you take.

He offers as freely as the sun's rays rest upon the earth to-day the fullness of His love; you are not to purchase it; it is without money and without price; you are simply to take. He says, "Take my yoke upon you, and learn of me, for I am meek."

The great difficulty is, people do not appropriate what God gives to them. It is exactly as when a father leaves his money in his will to his children. You have only to take it. You say that father has left you so many thousands of dollars, but you are as poor as ever. Why? Because you do not take what he has given to you. We are here as God's dear children, washed in His precious blood, knowing what it means, I trust, to be cleansed, and yet some of you are waiting for a definiteness of experience you have never yet touched. You say, "I have given all to God, made that surrender, and I have tried and tried to have this experience." I say, cease trying; do not live upon that surrender, but simply take what you need, that is the Lord Jesus Christ to be an indwelling power in your very being. And you, having the Christ-life within, shall step out on these promises, full and rich as they are, and know what it is to be rich, to take of the things of God, and hide them in your own heart. The Spirit of God will make you rich as He reveals to you the hidden mysteries of God,

and you become what you ought to be, a grand man or woman for God.

Oh, beloved, life is hastening on, but little left perhaps for some of us. Do not let us be poverty-stricken, going about in rags of unrighteousness, but take to-day the riches of His grace and love, and let Him fill you to the uttermost with all the fullness of God. You ask how this can be. Do let me say here, just at the beginning of the meeting, the only way I know is: Having been justified by faith, cleansed by the precious blood of Jesus, make that complete and perfect consecration — Lord, I give myself, all that I have and am, time, talent, and property, to Thee.

Do it, and mean it; do it this instant, as I am talking about it. Now, Lord Jesus, as I have given everything, Thou hast said *Thou* wilt give everything. Come into my heart, and live there; baptize me with the Holy Ghost, and as you pray, take Christ for all that He offers to give to you, and have it, as it ought to be, an hour of such rejoicing in this room as we have never had before.

Do not try to live upon a past experience, for the just shall live by faith — not a past experience; and when this meeting closes, we shall have risen to praise God that so many have taken Christ for himself, and yourself to be glorified as never before for a glad service.

I am sure there are hearts here this afternoon that say, Well, I do want this experience; I would give the world for it. And yet you have nothing to give for it; it is as free as the air. You have only to give yourself up as an empty vessel, and let the Lord Himself come in and fill you. In other words, take what He gives, as you would take this Bible if I should offer it to you, as you would take any gift a friend gave you on Christmas. You take it with a glad heart, and thank that friend.

Take it by faith, for it is the only way we ever receive anything from the Lord. "What things ye desire when ye pray, believe that ye receive them, and ye shall have them." Just believe now; give yourselves to Him, a complete surrender. Believe that God gives Himself to you, and just appropriate the Holy Ghost, the Comforter; then you will know what power is. It is the fire under the boiler; it is the very life that makes a man to think and live altogether for God and to work for God.

Oh, beloved, do not stumble over any suggestions that Satan may bring to you, and say you are not good enough. I do not know when I received this blessing. I simply took it, and He came into my life. All the doubts have gone, the questions fled away, and it is sunshine in my soul. The joy

of the Lord is stronger than any question or doubt that Satan can bring. Beloved, as we bow together now, let me ask you to take — not try to — but to take the Holy Ghost to be your Comforter from this moment.

Learning of Him.

THIRTY-FIFTH.

"It is good for me that I have been afflicted, that I might learn thy statutes."—Psa. cxix. 71.

WE are but children, at the best, all through life; sometimes it seems to me we are very small children, needing to go back to the very first principles of learning. If David could say it was blessed to him that he had been afflicted that he might learn of God, it doubtless is true of us. We have never reached a stage of experience where we have attained everything there is for us, never a stage where we shall not know more of God's Spirit and anointing, never where we shall not need to look up constantly, and rest in His everlasting arms.

Oh, if we would put all our sorrows and perplexities beside that one sentence—"that I might learn!" We are to be learning all the time. In other words, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." There do come into a man's life circumstances so different from what he has

thought and planned, that he wonders why it is so. The steps are ordered of the Lord; the long journeys are in His keeping. He is able to keep that I have committed unto Him,—my soul, my body, my mind, my whole being.

We want to remember, then, that we are simply learners. We talk about receiving the gift of the Holy Ghost, yet it is but the beginning of learning the deep things of God. I sometimes get puzzled about people; they think they have attained so much, and received everything there is to receive from God. But He teaches us constantly that we are to look up into His dear face, and praise Him that He lives and never forgets us, and that He cares for us all the time.

We shall never get where we shall not learn. The fulfillment of our learning is to be in heaven, but here we are in school, and the Holy Ghost is the Schoolmaster, teaching us that redemption is not the whole of salvation, but that a man may be wholly lifted out of self and the surroundings of self into the clear light of God's love, that he may be truly absent from the body, and living with the Lord. We do not merit anything; salvation is all God's gift, in its fullness and love and power. As the child receives from its mother day after day, so ought we to be as children, praising God for what He gives us, living under the blood con-

stantly, seeing Jesus in everything and learning of Him.

David says, "It is good for me that I have been afflicted, that I might learn thy statutes." So many people think they must have great sorrows before they can be sanctified. It is true of a great many people; they won't let God reach them, and He has to lay His hand upon them in affliction. But it is not absolutely necessary in all cases. We can be the Lord's without heavy affliction; we can yield ourselves wholly to Him, if we will, in the freshness of our lives, to be used of Him and learn of Him; and I trust the Lord has brought us here this hour to learn something better, something richer, under the baptism of the Holy Ghost.

It is a blessed thing to learn anything, is it not? When we learn anything it becomes a part of ourselves. The things we learn in the school of God become part of us. I learned that lesson by the grace of God, and I am still learning. I would not stop learning for all the world, would not stop trusting God if you would give me millions of dollars; I would rather trust Him for them as I need them.

And I am learning that He loves me. Oh, I do think there is such a wondrous depth in God's love! We cannot fathom it; we never shall till

we see Him face to face; then I think we shall be overwhelmed as He reveals to us how He loves us. Even after we professed to love Him we did so many crooked, so many really wicked things, but He loved us through them all, and loved us unto Himself.

We are thanking God for the afflictions of our lives. You all know that but for mine I should not be here to-day; I should probably have never done anything for Him. But I think, as I said in the beginning of the meeting, that there is a better way, and that is to give ourselves wholly and unreservedly to Him without the afflictions.

I am sure there is not a Christian here, to-day, but who desires the fullness of the baptism of the Holy Ghost. You can have it all if you will only yield. It is not a hard task; only say "Yes," and God will do the rest. Won't you let Him? You who want a deeper work of grace, just yield to-day, and say, "Lord, I will put upon the altar, time, talent, property, everything, all I have, and am, and may be. Take me; possess me fully; save me to the uttermost." He will do it. I know there are hearts waiting to do this, and I ask you, as we bow together, to let Him do it all for everyone of you.

Our First Visit to Boydton, Va.

LECTURE BY DR. CULLIS, BEFORE FAITH TRAINING COLLEGE, WEDNESDAY, FEB. 23, 1887.

I DO not intend to preach a sermon to-night, but I always like to take the word of the Lord as a basis for utterance. So I give you the 15th chapter of Joshua, 19th verse: "Give me a blessing, for thou hast given me a south land."

Some ten or more years ago, when all the country was interested in relation to the work among the freedmen at the South, I, too, began to stretch my thoughts away from the North to the South, and to pray that the Lord would give us something to do among the colored people; that we might have a branch of work there, and that I might be able to send workers to do some good among that people. I do not remember how long I prayed about it; but at one of our Tuesday consecration meetings,—and I wish I could tell of the wondrous blessing that has attended this meeting every Tuesday,—Dr. Howard Malcolm, then settled in Newport, R. I., was present. At the close,

he came to me and said, "Doctor, did you see the account of the college property down in Virginia, to be sold?" I said, "No; I have the paper, but I didn't see anything about it." "Well," he said, "I will send you the paper." He knew nothing of my prayer about the work at the South; he knew nothing of my desire to send workers down there; nobody knew anything about it. Will you say that it was accident that that man should speak to me about this place in an out-of-the-way region of Virginia? There was no connection whatever with the thought he brought to me, and the meeting itself.

He sent me the paper. I read in it the letter of a Baptist preacher in Boydton, saying that the large property known as the "Randolph and Macon College,"—a Methodist college,—had been abandoned, and was now for sale. He gave a description of the college building now standing, that cost $80,000 to build; also of a smaller brick building that had been used as a dining hall, and the number of acres of land. I at once commenced a correspondence with the writer of the letter, although I had not a dollar toward the purchase. He was urging the Baptists to go down there, and establish in that building a work for the education of the colored people, and build up a Baptist institution.

I could not possibly leave home to see the prop-

erty; but I had a friend, a business man, who was going as far as Norfolk, Va., and I said to him: "If you will go and look that property over for me, I will pay expenses, and pay you for your time." He went, and looked it all over. The sudden appearance of a stranger, and his strange movements, gave the colored people there an inkling that somebody at the North was about to buy the property, and do something for their education. On the morning he left, they came out of their cabins, and stood by the side of the road, hoping, looking, and anxiously waiting, to know if it were really true. But he could not tell them.

My friend returned with his report. This occurred while I was at Old Orchard, holding a summer Convention. I did mention it to one or two friends of mine who were interested in the work; and one of them said, "Doctor, if you would like to buy that property, I will give you $10,000." It did not take very long to decide. I bought the whole place, including 425 acres of land—about 300 of it being woodland, and about 125 forming the campus around the college—for $6,200. The building had been used as a barrack for the soldiers, after the surrender of Lee, by the Union troops; it was badly out of repair,—windows broken, mantel-pieces cut down for firewood, etc., —so that it cost $4,000 to put it in order.

That was nearly ten years ago. I then began to pray for some one to take charge of the institution, for I could not do it. I learned of a dear man of God, who is now in glory, Rev. Mr. Sharpe. His health being somewhat impaired, he had at one time accepted an appointment in a government school at the South. This experience was a preparation for him, after a period of rest, to resume work among the colored people at Boydton, to which place he removed, with his wife and family. But he was then in consumption, and after a little more than a year of labor, he came home, and died. His wife, being a woman of experience and capability, took up his labors, and with able helpers has continued the work. Last year, Rev. Mr. McAllister, a Methodist preacher, assumed the post of principal, in place of Rev. Mr. James, who occupied the position before him.

During all this time I had not seen the work. With the desire, had often been given the promise to go; and I had promised so many times, that I really think the people thought there were no such persons as Dr. and Mrs. Cullis; that they were only imaginary people who might have lived, some time, at the North, but where they lived now nobody knew.

But our time had come, and three weeks ago we started. We left Boston on Monday morning,

spent the night in New York, and left the next day for Washington. Here we spent a night, and took one day's vacation for sight-seeing. Accompanied by a dear friend, a resident, we saw as much in one day as many people would in two or three weeks, going about alone. The following day saw us *en route* for Richmond. There we spent a night, as there is only one train a day out of Richmond — and that at noon — which goes in the direction of Boydton.

Having time for a short stroll, we had a view of the Capitol, and saw the statue of Stonewall Jackson, erected by Englishmen. The church was pointed out to us in which Jefferson Davis sat, when the messenger walked down the aisle and told him Lee had surrendered. We saw Libby Prison, though not to go into it, and also had a good view of the city. Our train for Five Forks left at 1.20, I think. This was the end of our destination by rail, which is one hundred miles below Richmond. The road has been opened to that point since our college work has been established at Boydton. Previous to the last two years, it was a thirteen mile ride by stage from Chase City to Boydton. We reached Five Forks on a mixed train at six o'clock, so that we did not travel very rapidly. There we met what was called a "hack," that ran from the depot at Five Forks to Boydton;

we should call it a "carryall" here. Some of you have seen Virginia roads; I have! They make a road down there by just saying, "This will be a road," and it is a road from that time on. You wonder what it is as you go over it. I asked the driver of this hack where the springs were, if they were on top. I had no consciousness of their being underneath. We had six miles of that road, this way, and that way, and all sorts of ways. In the middle of the road we struck a mud puddle, a large pond, with the water to the hubs of the wheels, and I suggested that we stop a while to fish. I tried to get a little comfort out of the road as best I could. This driver, I found, was a good Christian man; he was very much amused at all my wise or unwise sayings. When he reached the village of Boydton, after leaving us at the college, the people were questioning "Did the Doctor come?" "Yes." "What kind of a man is he?" He began to retail the sayings, and that broke the ice; for what they imagined I could be, I don't know.

I must go back a little here, to say that everywhere at the South in Virginia, as far as I saw, the churches all have spittoons; there is a large spittoon in every seat in a railway car, and usually two in every pulpit, for every man uses tobacco. The noon that we left Richmond, I noticed by the

morning paper that Miss Willard was to speak in the evening in the Methodist Church, and that Mrs. Smith,—Hannah Whitall Smith,—was to give a Bible reading at noon. We had just ten or fifteen minutes to meet the ladies at the church, before taking the train. Mrs. Smith was anxious that I should say a few words. I went into the pulpit, and as there was only one spittoon I pushed it over to her, and said I had no use for it, if she wished it. I was very sorry to see all this. But they raise tobacco down there, and kill their soil in so doing.

We reached Boydton about seven o'clock, and everybody was glad to see us. A meeting had been appointed for that evening, in the college; not a prayer meeting, but a debating or literary class, under the charge of Miss McAllister. Assembling there after tea, we sat down to take a look at the students and our surroundings. The college is a large, four-story, brick building, as nice in outward appearance as any college building need be. The rooms are all large, and every room has an open fireplace. We have 105 students, all colored young men and young women. The exercises were held in the chapel, so called,—one of the large schoolrooms. This was filled by the young men and young women students, who were to read essays, some original, and some otherwise,

The "debating" was omitted, as the students were all anxious to take us by the hand.

We enjoyed the evening; and we looked into the faces of as bright young men and women as you will find in any college in the land,—some as black as anybody in this room, and a good deal blacker; many of them just as white as anybody in this room; fine young men and women; if they sat here to-night, you would never dream they had the first drop of colored blood in their veins; well dressed, gentlemanly and lady-like in appearance. After the exercises I made a short address, and Mrs. Cullis followed; after which several in the audience were called upon to make remarks. One man, who has been fourteen years Representative to the Legislature from Mechlenburg County, a mulatto, who lives close by there, and whose daughter has been a student at the Boydton College, stood up, and expressed his delight at seeing us there; his face was shining all over with thankfulness, and his heart was in his eyes. And he was not alone; every face bore the expression of joy and thanksgiving.

At nine o'clock every morning, a half hour's study of the Bible precedes the other studies. Of course I was called to take the lead the first morning, and after my half hour, the remainder of the time was given up to praising God, those on the

platform taking their turn; and then the testimonies of these students, and of the other colored people who came in were given. There was one old colored woman as black as black could be. She must be somewhere between seventy and eighty; I don't think anybody knew, or ever has known for the last hundred years, how old she was. Nobody could tell me; but she had been a slave, and was as original a character as the best. She got up, and thanked the Lord we were there, and went on to say, "Bless the Lord, I'm free, I'm free. The bottom log is at the top, and the top log at the bottom, now, and I'm free. When ole massa was 'live news came one day, 'Lee has surrendered, Richmond had fell;' and I asked them where it had fell. I knew, all the time. They were all crying because Richmond had fell, but I knew all about it."

After these morning exercises, we went over the building. The students had decorated their rooms with evergreens, fires were burning brightly,—for as I have said every room has a large open fireplace, and wood is very plentiful, all cut on the place,—and warm too was our welcome from each and all. After dinner we enjoyed several calls from the white people of the neighborhood. Nearly every man was a "Colonel," or a "General." I only found one man who was anything less than a

Colonel, and he was introduced to me as a Captain. "*Captain?*" I said. "Yes." "Aren't you anything but Captain?" "No!" he replied. "Well," I said, "you are the first Captain I have met; I congratulate you;" and he laughed pleasantly over it. I find that all the Southern people date everything now in their history to "the surrender;" "when Lee surrendered," or "before the war," or "since the surrender." This is the date upon which their country had started anew. I must say, to the praise and glory of God, that I never was treated more kindly; I never received more thoughtful attention; I never expect to receive better treatment, or more kindly expressions, than I received from the people of the South.

Before I started I had a little feeling of dread. I thought, these Southern people know I am carrying on a work for the education of the children of their old slaves; I do not know but what they will have a little feeling against me. But I must say I was touched to the heart by expressions like the following: "Doctor, I have come to pay my respects to you;" or "Doctor, I have come to thank you for what you have done here in Virginia; this work that you have established has been a great blessing to the whole country. The schools are taught by the graduates of your college" (the public day schools among the colored people). The

pulpits of the colored people in all the region round about are filled by the graduates of the college.

All this hearty good will I shall never forget. One gentleman gave me a $500 bill, but—it was a Confederate bill! I thanked him all the same; it was not any use to him, and it was quite a curiosity to me. Dr. Finch, the owner of those famous "hacks," sent us his best one every day, if we had to go to the village or elsewhere.

I was invited to go to the village (for the college is just a mile from the village), to preach there. All the churches united, and the Methodist Church, being the largest, was enlisted for the services.

I heard not the first criticism upon the North. Oh, let us thank God that the gulf is closed! Not merely bridged over, but that upon solid earth we may walk from one length of the land to the other and clasp hands as brother with brother. Thank God that we are one people, and that there is no slavery in our land. They said that we were a blessing down there. It is the answer to our text, "Give me a blessing, for thou hast given me a south land."

One day, when talking to the students upon the certainty of God's care of His people, and that He does direct our steps in the smallest particular, I told them this: "This building was erected for you. Every brick put into this building was put

here for you. You didn't know it. I didn't know it. But as truly as we stand here, this building was intended for your service and for God's glory. I can assure you the amens followed heartily, and many an eye moistened with a renewed sense of God's tender care.

It is interesting to visit the log cabins of the colored people, built of logs filled in with mud; the chimneys upon the outside, built in the same way, look as though a few sparks carelessly lodged, might make quick the work of destruction. They live some six or eight in a room, perhaps there is a small loft overhead, but we saw nothing but cleanliness of appearance, and cheeriness in spite of poverty.

What Mrs. Sharpe calls "Charity Saturday" is now an institution there. We were privilege to be present on one of these interesting occasions. Always with an eye to doing good, Mrs. Sharpe saw, soon after settling at the college, that the poverty among the colored people was very great—that many had hardly seen a really new or whole garment since the war, and of course the Southern people, paralyzed in business, were powerless to lend more than temporary aid. She saw great suffering consequent upon the want of the bare necessities. She gave what she could, and friends of the Work were stirred to send barrels of cast-

off clothing and money; many of these were even sent from our own Work here at Grove Hall. Well, they came, some twenty, some thirty miles, —ragged children, crippled men, and almost helpless women, with no strength and less courage, where all had seemed so hopeless. Could our friends see the light coming into those faces, as their eager hands were stretched out to receive,— one a dress, another a coat, hat, or shoes,—they would hasten to search their closets and attics again to see if possibly some seemingly worthless garment had not been overlooked, and quickly another barrel would be packed and shipped. With some such feeling, I immediately wrote to Grove Hall, saying, "Pack up all the old things you can get hold of and ship at once." Eight barrels were the result, and last "Charity Saturday" loving hands were busy again at Boydton, whose hearts rejoiced quite as much in the giving, as did those of their dusky recipients.

I must tell you that this charity is not dispensed until all have been seated, and some of the earnest Christians among the students or outsiders have told the story of the cross, and some have been awakened to penitence and love toward Jesus, the Giver of all good gifts, Himself the Gift of gifts. Mrs. Sharpe thought we had better wait until the meeting had progressed, when the peculiar features

of these negro gatherings would be prominent, but the singing grew louder and louder; I could not be restrained, so crept in. Several under conviction had taken the front seats, and two or three old women, seemingly leaders among them, were doing their best to lead them into the kingdom. Words fail me to describe the earnestness, the pathos, the abandonment, as they would sway backward and forward, singing and grasping hands; then would be given the word of exhortation. To us, it was very real and heartfelt, while the supervision of Mrs. Sharpe and the assistance of the students who have been so well taught, left nothing for us to coldly criticize or condemn.

The saddest sight to us was the appearance among these of a white man and his wife, with their two children, one a babe. Such pitiful degradation we never witnessed. Their clothing was rags and patches, the faces of the man and woman were almost expressionless; only the little ones smiled, as innocent children can, under the most abject conditions. It seemed heart-rending to send them away with only clothing for the body, while their souls were starving. But oh, do send the old clothes! anything that a human being can wear will prove a blessing there.

The poor people, having learned that I bore the title of Doctor, thought I could cure everything

One old man came hobbling towards me. I asked him what the matter was. He said he had a "refliction" in his leg. Everybody had a "misery" and had it everywhere, although it was almost always in their sides; and the way they described their aches and pains would puzzle anybody but a Southern doctor, I think. I prayed and I dealt out medicines. I did everything I could to make them comfortable, and had a nice, happy time myself, praising God that He had given me such a privilege.

We came to the last morning. We were to leave at nine o'clock to take the "hack" over *that road*, and it was not very pleasant to think of. They promised, though, in a year to have the railroad through to Boydton, and I shall be very thankful. From our room we heard singing, and as we came down stairs we found both sides of the hall and stairs lined with the students. They were singing a plantation hymn, one we had fallen in love with, and it so overcame me that I had to go around the corner and take out my handkerchief and get my face straight before I could face them. The carriage was at the door, and people were coming in all directions across the campus to say, "Good by" and "God bless you." We shook hands with one after another. Finally we were at the carriage door, the driver looking at us and at his watch, but

it was hard to leave, or for each and all to finish up the kind words of parting,—one saying, "I bless God that I have lived to see you," another, "Bless God for this college," another, "I hope I may live to see you again." At last, seated in the carriage, I said, "We *must go!*" I lifted my hat and prayed, —prayed for God's blessing upon the people, both white and black, that all the region round about might know the fullness of the blessing of the Lord.

But the students were not satisfied. They ran across the campus. By the side of the carriage entrance were steps that they mounted, and seating themselves there, as many as could, they continued to sing and wave their handkerchiefs until we were out of sight. Not content with that, they ran across the grounds to another gate where there was a bend in the road we did not know of. Our coming in sight again was the signal for another demonstration. We were obliged to use our handkerchiefs freely, for it was truly a separation from those who for years had been in our hearts, and who now had secured a deeper place there by their unaffected love and gratitude.

Oh, the work at Boydton is truly wonderful! From there have already gone forth young men and young women to preach the gospel. Many are teaching in the public schools. I visited one of the latter taught by one of our students. The

scholars would bear favorable comparison with many of those in the schools of Boston, and I think they were quite as far advanced in their studies. Whatever the condition of unbelief or ignorance of the truths of God when a student enters, the power of the ever-present Spirit soon convicts and saves, and these are made a blessing throughout our land.

Some of the old students were quite disappointed, on going to visit us, to find we had taken our departure before they arrived.

Those of the students who were entirely without means pay nothing. Some pay one dollar a week, just to cover the cost of food, simply that they may feel that they are not living upon charity.

We would here express our gratitude to all those friends in the North who by their free-will offerings have been one with us in this blessed work. I wish I could put you all there to-morrow morning, and let you see the bright faces under that bright sky, and hear the songs of praise and thanksgiving that go up from glad hearts to a living God for what people at the North are doing for them.

The trees were budding when we were there two weeks ago, the birds were singing, and the grass was growing green. In wandering over the grounds, I found the little cemetery where some

of the professors of the former college, and some members of their families, had been buried. It was sad to see these old graves uncared for and dilapidated. I left orders for the old broken fences and other débris to be removed, that the sacredness of the spot might be kept, in memory of the godly men and women who had lived and died here years ago. We saw many ways and needs and chances for improvement, and we encouraged our hearts and those of the faithful workers there, by asking God to increase the gifts, and enlarge our borders. A barn is much needed, and a horse. The one pair of oxen are employed almost continually hauling wood. A chapel is also much needed. God will reward the prayers and faith of these colored people. The way of faith we teach finds good soil to flourish in, in the hearts of these people, who in their darkest days believed God would look upon their afflictions and send deliverance, and we were able richly to rejoice with them, as they sang "Deliverance has come."

As Mrs. Sharpe is not here, and many of you know her, I can speak a word in her behalf, and say how truly the Lord has been with her, and how eminently He has fitted her for her responsible position.

Brother McAllister is holding up her hands

most faithfully; he was born to be a teacher. Music and other branches of study are taught by a daughter of Prof. McAllister, and Mrs. McAllister lends a helping hand in the household.

Miss Scales from Portland and Miss Waddell from Nova Scotia have been several years in the work, and now, added to their duties as teachers, they have charge of the Orphanage. They are sweetly at one with us in all the work. For a few months past a young man from New York has lent efficient aid in teaching, and we must not forget Miss Belle Hatch, who left her attractive home in New York, and spent the early winter months until Christmas in whole-hearted service, a strength and joy to all with whom she came in contact.

Miss Dougall, a young physician from Montreal, also gave her valuable services a portion of the season. The sick poor gave her incessant occupation. She has returned to New York for further study, and is waiting to know God's will for her and for Boydton.

"Praise God from whom all blessings flow!"

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